

THE *W. Nicoll*  
FAITH, DOCTRINE,  
AND  
RELIGION,

Professed, and Protected in the Realm of  
ENGLAND, and Dominions of the same;

Expressed in thirty nine

ARTICLES.

Concordably agreed upon by the Reverend *Bishops*,  
and *Clergy* of this Kingdom, at two several Meetings, or Con-  
vocations of theirs, in the years of our Lord, 1562, and 1604.

The said ARTICLES Analysed into *Propositions*, and the  
*Propositions* proved to be agreeable both to the written Word of God,  
and to the extant *Confessions* of all the neighbor Churches *Christianly Reformed*.

The Adversaries also of Note, and Name, which from the *Apostles*  
days, and *Primitive Church* hitherto, have crossed, or contradicted  
the said *Articles* in general, or any particle, or *Proposition*  
arising from any of them in particular, hereby  
are discovered, laid open, and confuted.

*Perused, and by the lawful authority of the Church of England allowed to be publick.*

Rom. xvi. 17.

*I beseech you, Brethren, Mark them diligently, which cause divisions, and offences, contrary to  
the Doctrine, which ye have received, and avoid them.*

---

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at the Sign of the Bible on Ludgate-Hill, 1661.

# THE FALL DOCTRINE

OF THE

1881

BY

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To the Most Reverend Father in God,  
and his Right Honorable good Lord, *Richard*,  
by the Divine Providence *Arch-Bishop of Canterbury*,  
and *Primate of England*, and *Councillor* to the most High,  
and Mighty Prince, *JAMES, King of Great Britain*,  
*France, and Ireland.*



*O* *S* *T* *R*everend Father in God,  
there is no one thing in this  
world, that of men truly-zeal-  
ous, and *Christian*, in these later  
days of the world with greater  
earnestness hath been desired,  
then that by a joint, and com-  
mon consent of all the *Churches*  
rightly, and according to the *Ca-*  
*mons* of the *Sacred Scriptures*,  
*reformed*, there might be a *Draught* made, and divulged, con-  
taining, and expressing the Sum, and Substance of that *Religion*,  
which they do both concordably teach, and uniformly main-  
tain.

That holy man (of happy remembrance) *Dr. Cranmer*, (who *Arch-Bishop*  
sometime enjoyed that room in our *Church*, which Your Grace *Cranmer*,  
now worthily possesseth) in the days of that most godly young  
Prince, *King Edward the Sixth*, employed a great part of his  
time,

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time, and study, for the effecting of that work; and imparted his thoughts with the most principal Persons, and of rarest Note in those days for their Wisdom, Piety, and Credit among the people of God throughout *Christendom*. *M. Calvin*, understanding of his intent, addressed his Letters unto the said *Arch-Bishop*, and offered his service, saying, *That might his labors stand the Church in stead*, *Nè decem quidem maria, it would not grieve him to sail over ten Seas to such a purpose.*

Unity of Do-  
ctrine in all  
Churches Re-  
formed.

2. But this proving a work of much difficulty, if not altogether impossible in mens eyes, especially in those days, to be brought about; the next course, and resolution was, that every *Kingdom*, and *Free-State*, or *Principality*, which had abandoned the *Superstitious*, and *Anti-Christian Religion* of the *Church of Rome*, and embraced the *Gospel of Christ*, should divulge a *Brief* of that *Religion*, which among themselves was taught, and believed, and whereby, through the mercy of God in *Christ*, they did hope to be saved. Which to Gods great glory, and the singular benefit, and comfort of all *Churches*, both present, and to come (as the extant *Harmony* of all their *Confessions* doth most sweetly record) with no great labor was notably performed.

This Work of theirs told the *Churches* in those days, and doth us, and will inform our Posterity; that not only in every particular *State*, and *Kingdom*, but also throughout *Christendom*, where the *Gospel* was entertained, the *Primitive*, and *Apostolical* days of the *Church* were again restored. For the multitudes of them, that did believe (I speak both jointly of all, and severally of each reformed People, not of every particular Person, *fantastique false Apostles*, and *perverse Teachers*, or *Professors* in any *Church*, who were not wanting even in the *Apostles* days) touching the *main*, and *fundamental* Points of true *Religion*, were then of *one heart*, and of *one soul*, and did think, and speak *one thing*, and live in peace\*.

\* *Ab initio Reformationis ardebat amore veritatis omnes Politici, Ecclesiastici, Plebei, Jezler. de diuturbelli Eu- char. p. 49.*

Unity of Do-  
ctrine in the  
Church of En-  
gland, in King  
Edward the  
Sixth's days.

3. The said *Arch-Bishop* (for unto whom better, after God, and the King, can we ascribe the glory of this *Worthy Act*?) wrought this *Unity*, and *Uniformity of Doctrine* in this *Kingdom*, in the *Halcyon* days of our *English Josias*, *King Edward the Sixth* of that name: and the same *Doctrine*, so by his means established

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established in the time of Peace ( a notable work of Peace ) like a Manly, Heroical, and Heavenly *Captain*, under our *General, Jesus Christ*, he resolutely, even with his Heart-blood, and in the fiery Torments, afterwards confirmed in the days of *Persecution*.

A certain Learned Man, ( speaking of the *Religion* here then Anno 1552. professed, and writing unto the *Lords* of our late *Queens Council* ) doth say, *He* ( meaning the *Papist* his Adversary, who charged our *Church* with Discord, and Disagreements about matters of Religion ) *He ought* ( said he ) *if he had been able, to have brought out the publick Confessions, and Articles of Faith, agreed in King Edwards time ; and have shewed any in England, that, professing the Gospel, dissenteth from the same.* So King Edward the Sixth. esteemed he ( and with him many thousands of learned, and judicious men ) of the Doctrine, then ratified by Authority, and professed in this Kingdom.

But those days of our *Churches Peace* continued not long *Queen Mary.* ( through our unthankfulness, and sins ) neither on the other-side was our *Persecution* permanent ( through the goodness of God ; ) though for the time exceeding vehement, and violent. For, *nubecula fuit, & cito transit*, it vanished away quickly, as do many raging Storms, even upon the sudden: yet not through the power of *Gun-powder*, and *Treasons* ; but through the force of ardent Prayers unto the Almighty. For, *Arma Ecclesia, Preces*.

4. We finde, that Mr. *Latimer* ( that Sacred, and Reverend *Father* ) addicted himself very seriously in those days of the persecuted Saints for the exercise of Prayers; and his principal, and most usual Prayers were, first, for *himself*; next, for the afflicted *Church* of *England*; and lastly, for *Lady Elizabeth*, the deceased King into the Realm. *Edwards*; and *Queen Maries* Sister. *the reducing of true Religion.*

For himself he prayed, that, as God hath made him a *Mini-Father Latimer.* ster, and *Preacher* of his Truth: so he might constantly bear witness unto the same, and have the Grace, and Power to maintain it in the face of the World; even till the hour of death. For the *Church* of *England* he prayed, that God would be pleased once again to restore the *free Preaching* of the Go-

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pel to this *Realm*, and this, with all possible fervency of Spirit, he craved at the hands of God. And for *Lady Elizabeth*, that he would preserve, and make her a comfort to his then comfortless people in *England*. And the Almighty, and our Heavenly Father both heard, and granted all, and every of his Petitions.

*Bishop Parkhurst.*

*Queen Elizabeth.*

Mr. *Gualter*, that learned, painful, and excellent *Divine* at *Tigure*, dedicating his Holy, and *Christian Comments* upon the *lesser Prophets* unto Dr. *Parkhurst*, *Bishop* of *Norwich*, ( who, in the days of the forementioned *Queen Mary*, voluntarily had exiled himself so far as *Switzerland*, for his preservation, if it might be, unto better times ) saith of the said *Parkhurst*, that, when he lived in *Tigure*, the *Lady Elizabeth* was ever in his mouth; her Faith, her Wisdom, her Magnanimous Spirit, her Virgineous, and chaste Behaviour, he would ever celebrate with high words, and commendations, and that God would guard, and safeguard her person for the good of his people, was his daily prayer: yea ( saith the same *Gualter* ) orabant idem tecum pij omnes, it was not your Prayer only, but all Gods people so prayed belides. And their Prayers were not made in vain. For both *Queen Mary* lived not long; and *Lady Elizabeth* was placed in the Royal Throne; *Superstition* was expulsed, and irke Religion again, to the singular comfort, and multiplication of Gods people in this Kingdom, very solemnly restored.

*True Doctrine*  
restored anno  
1558. and an  
*Uniformity* of  
the same esta-  
blished, and  
published, an-  
no 1562.

Anno 1562.

5. Notwithstanding, an *Uniformity* of *Doctrine* to be taught, embraced, and professed, by authority of the *Prince*, and *State*, was not published till certain years after the *Queens* attaining the *Kingly Diadem*; but then *Articles* of Religion, to the number of thirty nine, drawn yet three years afore, were commended to the consideration, and perusal of the whole *Clergy* of both *Provinces*, in an orderly, and lawful *Assembly*, or *Convocation* of theirs at *London*; and by a sweet, and unanimous readines, thereupon by them allowed. This was effected in the year of our Lord 1562: in the same year, that the merciless *Massacre* at *Vassy* in *France* was committed by the *Duke* of *Guise*; and the same very time also, that all the *Pro-*  
*testants*

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testants in that Countrey of *France*, for holding, and professing the same *Doctrins*, were sentenced unto Death, and Destruction, by the *Parliament* at *Paris*: after which their condemnation ensued those horrible, and more then savage Murthers, and Slaughters of the *Religions*, and only for their *Religion*, at *Carrafccone*, at *Tholoufe*, *Amiens*, *Towres*, *Sens*, *Agen*, *Aurane*, and many other *Cities*, *Towns*, and *Villages* throughout *France*.

A principal contriver of this *Uniformity* in *Religion*, and *Arch-Bishop* thereby *Unity* among us, was another *Predecessor* of Your *Parker*. *Graces*, even *Dr. Parker*, the first *Arch-Bishop* of *Canterbury* in the said *Queens* days.

Hereupon wrote *Beza* from *Geneva*; *Doctrina puritas viget in Anglia, purè, & sincerè*; "Religion flourisheth in *England*: *Zacchius*, from *Strasborough*; *Per hanc Reginam factum* " By her ( meaning *Queen Elizabeth* ) coming to the *Crown*, God "again hath restored his *Doctrins*, and true *Worship*: and *Danew*; "The whole compass of the *World* hath never seen any thing "more blessed, nor more to be wished then is her *Government*.

So now again flourished those *Apostolical Times* ( as I may say ) of *Unity*, and *Uniformity* of *Doctrins* in our *Church*. For then were there no Contentions, nor Dissentions, nor Thorny, and Pricking Disputations among us, about Questions of *Religion*, tantum res nobis cum satellitibus quibusdam Pontificiis ( as *Bishop Jewel* said ) we then skirmished only with the *Papists*. As it was at the building of *Solomons Temple*; so was it with us then. We set upon the building of *Gods House* ( which is his *Church* ) without *din*, without *noyse*, and *stirs*. The *Adversaries* without heard us, and heard of our doings abroad by the *Pens* of the learned *Jewel*, *Nowel*, *Cassehill*, and such other *Archibishops* of ours: to our selves we were comely at *Jerusalem*; to our enemies terrible as an *Army* of *Banners*.

6. Also what afore, viz. in the year 1562. they had agreed upon the same at another *Assembly* at *London*, in the year 1571. and the thirteenth of *Queen Elizabeth*, according to an *Articles* in the *Act* of *Parliament* then made, the said *Clergy* of *England* ( the year 1571. *Arch-Bishops*, and *Bishops* first beginning, and giving the example )

Subscription  
required unto  
the Book of

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ample ) by their severall *Subscriptions* with their own Hands, most readily did approve.

Anno 1572.

Howbeit in the year next ensuing *scil. Anno 1572.* ( a year many ways *memorable*, especially for the great, and general *Massacre* of above an hundred thousand *Protestants* in *France*, chiefly in *Paris*, and the *Countrey* thereabout adjoining, begun on *St. Bartholomews Eve* ; for *Pope Gregories* Excommunicating of *Queen Elizabeth*, for defending this *Doctrine*, and *Religion*, which here we speak of ; and thirdly, for the erecting of private *Presbyteries* now first in *England* : divers of the inferior *Ministers* in, and about *London*, and else-where in this *Kingdom*, not a little disturbing the quiet of our *State*, and *Peace*, some of them by untimely, and inconsiderate *Admonitions*, *Pamphlets*, and *Libels* ; others by obstinate refusing to subscribe, as both *Law* did enjoin, and their *Fathers* in *Christ*, and *Superiors* afore them had done. But these men speedily both by *Learning* were answered, and by *Authority* censured, suspended, or deprived.

Unity of Do-  
ctrine still con-  
tinued.

7. And yet not one of the *Recusants*, and so not one of *Englands Clergy*, either now, or afore, did ever oppugne the received, publick, and *Catholick Doctrine* of our *Church* ; but most willingly approved, and applauded the same, as the Truth of God.

For even the *Admonitioners* themselves ( which said, that they did strive for true *Religion*, and wished the *Parliament* even with perfect hatred to detest the *Church* of *England*, whereof notwithstanding they were *Members* ) even they do say, how they ( meaning the *Bishops*, and their partakers ) hold the substance of *Religion* with us, and we with them. And again; We all ( of us ) confess one *Christ*. And their *Champion* doth acknowledge, that Her *Majesty* hath delivered us from the spiritual *Egypt* of *Popery*.

So that for *Doctrine* ( I mean still for the main *Points* of *Doctrine* ) there was now a sweet, and blessed concord among us: which *Unity* continued all that Holy, and Reverend *Fathers*, I mean *Arch Bishop Parkers* Time, which was till the seven-  
teenh year of *Queen Elizabeth*.

8. After



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8. After him succeeded in the said *Archi-Episcopal Chair* Bi-<sup>Arch-Bishop</sup>shop *Grindal*, a right famous, and worthy *Prelate*, and for reli-<sup>Grindal.</sup>gion so sound, as in King *Edward's* daies (had the *Prince* lived a while longer) he had been promoted unto the *Bishoprick* of *London*, upon the *Translation* of *Bishop Ridly* unto *Durham* (for these things had the *State* then in purpose.) But God otherwise had decreed for their Advancements, as that the one of them should pass through the Fire unto the kingdome of Heaven; and the other escape the dangers of many Storms, and Waters, before he came unto any Preferment at all. And so accordingly *Ridly* was burned, and *Grindal* banished, and both of them deprived either of Life, or Living, or both, and that for one, and the same Cause, and Doctrine, which they had preached, and we profess.

But the Tempest being overblown, Queen *Elizabeth* (Her self having likewise escaped the bloody hands of her cruel Enemies, yea and *Gun-powder Trains*, and *Treasons* too, in most barbarous manner laid to have blown up her *Saint-like*, and sanctified *Body*, and *Soul*, into the Heavens; and all for her constant favoring, and embracing this very Doctrine) Her Majesty (not forgetful what he had endured for the cause of *Christ*, and his *Church*) advanced this zealous *Confessor*, and tried *Soldier*, unto the *See* first of *London* (afore designed him) next of *Tork*, and lastly of *Canterbury*.

The Care of this *Arch-Bishop* was great to further the glory of God; but, through the envy, and malice of his Ill-willers, his Power was but small; his Place high, but himself made low, through some disgraces, by his potent Adversaries: which he meekly, and patiently endured till his dying day.

9. During the time of this mans Troubles, among other, two things especially deserve Observation; One is, the flocking of *Jesuits* into the Kingdom, who afore then never came among us; the other is the insolency, and boldness of our home Faction.

The Faction  
encrease, and  
grow confident.

The *Jesuits* indicted *Councils*; summoned *Synods*; enacted, and reversed *Orders*; and exercised *Papal Jurisdiction* among us: we not witting, nor so much as dreaming of any such matter.

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The *Brethren* (for so did they now stile themselves) in their *Churches*, and *Charges*, would neither *pray*, nor *say Service*, nor *Baptize*, nor celebrate the *Lords Supper*, nor *Marry*, nor *Bury*, nor do any other *Ecclesiastical Duty* according to the *Law*: but after their own devisings. And abroad (as if they had been acquainted with the *Jesuitical Proceedings*; or the *Jesuits* with their *Practices*) they had their *Meetings* both *Classical*, and *Synodical*; they set down *Decrees*, reversed *Orders*, elected *Ministers*, exacted *Subscriptions*, and executed the *Censures* of *Suspension*, and *Excommunication*, where they thought good.

The *Jesuits* had for their *Provincial*, first *Robert Parsons*, alias *Cowbuck*, then *Weston*, and lastly *Garnet*, which (*Garnet*) continued in that Office, till the year 1605. when he was apprehended, and for most horrible, and Hellish *Treasons*, as an arant *Traitor*, put to death in *Paul's Church-yard* the same year. And the *Brethren* had their (I know not what) *chief Men*. All of these residing in, and about *London*; and in special favor both with the *Gentiles*, and *Vulgar People* of their several *Factions*: and so continued, multiplying their number, and growing *strong*, even *head-strong* in boldness, and *Schism*, till the dying day of this most grave, and reverend *Arch-Bishop*, which was in the Moneth of *July* 1583.

10. Some four Moneths afore whose Death, the said *Brethren*, at a certain *Assembly* of their own appointing, among other things (as I find) decreed, that if *Subscription* unto the Book of *Articles of Religion* (afore-mentioned, and still meant) should again be urged, the said *Brethren* might subscribe thereunto according to the *Statute*. Which declareth that what *Diversity*, and *Disagreement* soever was about other matters, yet abode there still a blessed *Unity* among us touching the *Foundation of Christian Religion*. And this was in the twenty fifth year of *Queen Elizabeth*.

11. Next unto him *Dr. Whitegift*, then *Bishop of Worcester* (a Man deservedly unto that Dignity promoted, and for his manifold pains in *Writing*, *Teaching*, and *defending the Truth*; his *Wisdome* in governing, and his well-demeaning of himself every way, worthy the *double honor*, which he did enjoy,

Unity of Doctrine still  
holdeth among  
us.

Anno 1583.

Arch-Bishop  
Whitegift.



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enjoy, or the *State* could advance him unto ) from thence was Translated unto the *See of Canterbury*.

No sooner was he confirmed in his *Office*; but, observing both the open, and intolerable contempt in many places of all *Church-Orders* by Authority prescribed; and hearing both of many secret *Conventicles*, and unlawful *Assemblies* in his *Province*, and of the Tumults, and Garboils abroad, and even at his very Admission unto his Charge, raised in *Scotland*, and that for the self-same Cause, which by the *Brethren* here in *England* was maintained, and foreseeing the Dangers, and Troubles likely to ensue (for which he should give an account, if in time he sought not means to prevent them) he thought it his bounden *Duty* (for the preservation of *Unity*, and *Purity* in *Religion*, the preventing of further *Schism*, and the discovery of mens inclinations either unto *Peace*, or *Faction*) that all, and every *Minister Ecclesiastical* (having *Cure of Souls* within the *Province of Canterbury*) under his own *Hand*, and by *Subscription*, should testify his consent, both unto the points of *Religion* in the *Convocation, Anno 1562.* approved, and *Subscription* likewise unto other *Articles*, necessary for Concord sake, of all, <sup>the second</sup> and every man, *Ministers* especially to be acknowledged: and <sup>time called for.</sup> accordingly, by due course of *Law* called then thereunto. Which was done the very first year of his removal, and of Her *Majesty* the twenty sixth.

This of the *Brethren* was termed *The woful year of Sub-* Anno 1584.  
*scription*; but, that they should so do, there was no cause, unless they are grieved, that *factions Spirits*, and *malecontented Ministers*, and *Preachers* were discovered, and their *erroneous*, and *Schismatical Opinions* brought into light. And surely never was their *Subscription* hitherto by Authority urged in this land, but divers *new Fancies* (held yet for *Truths*, not to be doubted of, among the *Brethren*) were thereby detected, for Gods people to avoid as *Monsters*: neither hath our *Church* lost by *imposing*, nor the *Adversaries* gained, at the long run, by *refusing Subscription*.

12. In the years 1571, and 1572. when *Subscription* first was required, the whole Land will witness, that many, and sundry

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How basely  
the Brethren  
conceive of the  
Doctrine, by  
the Bishops a-  
greed upon,  
and established  
by the Prince.

*Books* ( as well in *Latin*, as *English* ) then, and afterward flew abroad. In which we read how then, and in those daies, the Truth of God did in a manner but peep out ( as it were ) at the Screen; that *Cranmer*, *Parker*, *Grindal*, and all the other *Martyrs*, *Preachers*, and *Learned Men* ( which first in our Age brought the light of the *Gospel* into this *Realm* ) did see a little, and had a glimpse of the Truth, but oversaw many things, which, in these daies of the Sun-shine of the *Gospel*, men of meaner gifts do see; and yet may not utter them without great danger of the *Laws* ( through the iniquity of the Times ) though the said things now seen be comprised in the *Book* of God, and also be a part of the *Gospel*, yea the very *Gospel* it self ( so true are they ) and of such importance, as if every Hair of our Heads were a Life ( say the Brethren ) we ought to afford them in defence of these matters; the *Articles of Religion* penned, and agreed upon by the *Bishops*, and *Clergy*, and ratified by the *Prince*, and *Parliament*, in comparison of these things now revealed, and newly come to light, are but *Childish*, and *Toys*.

Thus write they ( as Your Grace best knoweth, and I would have quoted the places, where they may be read, had I either not written unto Your self, or did write unto a man unacquainted with their *Books*. ) And had they here stayed, their Words had been able ( without the more grace of God ) to have moved the *Parliament*, and all the *People* of this Land ( as they have prevailed but too much already with their too credulous *Favorites* ( to think our *Church*, for all the *Reformation* wrought, and *Uniformity* in *Doctrine* established, to be much awry, and far from the Truth it should profess. But, setting down ( as they have done ) and publishing both what the Truth is, which now breaketh out, and offereth it self by their *Ministry* to the view of the whole World ( which afore did but peep out at the Screen ) and what the things be, which they of mean Gifts do see, and our *Fathers*, the *Martyrs*, *Bishops*, and *Preachers*, both in King *Edward's* daies, and afterwards ( known, and acknowledged to be Men of excellent Parts ) either did not see at all, or oversee; and what likewise the

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the *Points of Doctrine* newly now revealed, their *eternum Evangelium* ( which without great danger may not be preached in *England*, no more then the *Doctrine*, and *Articles* of the *Church of England* may be preached at *Rome*; and for defence whereof they ought to afford even their *very lives*, were they so many as the *Hairs* of every of their *Heads* ) is, and be, they demonstrate themselves to be most childishly vain, and idle in their *imaginations*; which they take yet to be *illuminations* of the *Spirit*.

13. For all their *Doings*, and *Discourses* ( to say the best of them ) are but to erect a *new* ( which they term a *true* ) *Ministry*, and their *Discipline* among us.

The uncouth  
Doctrine of the  
factious Bre-  
thren.

Themselves do say, " The Controversie betwixt them, and " us, is not ( as the *Bishops*, and their *well-willers* ) they would " bear the World in hand, for a *Cap*, a *Tippet*, or *Surplice*; " but for greater matters, concerning a *true Ministry*, and re- " giment of the *Church*, according to the Word: the one where- " of, that is, a *true Ministry*, they shall never have, till *Arch-* " *Bishops*, and *Bishops* be put down, and all *Ministers* made " equal; the other also will never be brought to pass, till *Kings*, " and *Queens* do subject themselves unto the *Church*, and sub- " mit their *Scepters*, and throw down their *Crowns* before the " *Church*, and lick up the dust of the feet of the *Church*; and " willingly abide the *Censures* of the *Church*, that is, of the " *Presbytery*. For as the *Church* is subject unto the *Civil Ma-* " *gistrate*, in respect of his *Civil Authority*: so must the *Ma-* " *gistrate*, the *King*, and *Queen*, subject themselves, and be obe- " dient to the just, and lawful Authority of the *Church*. The " *Civil Magistrate* is none *Officer* at all of the *Church*. For " *Church-Officers* be non *Magnates*, aut *Tetrarche*, not *graci-* " *ous*, or *honorable Lords*, but *Ministers* of the *Charab*. The " *Presbytery* is the *Church*; and every *Congregation*, or *Church*, " should, and must in it have a *Presbytery*.

This is the *Light*, which indeed the *Martyrs* never saw; the *Religion*, which our *Brethren* strive for; the *Truth*, which they may not preach; nor *Childish Doctrine*, like the *Bishops Articles*, but the *wise Gospel*, the *main*, and *material Points*.

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of Religion; now in the last days of all (yea after the eighth *Throw-breaking* of H. N. his *Evangelium Regni*) revealed, and for furtherance whereof they are to *lend*, and *spend* even all their *lives*, if occasion be ministred.

14. Strange, and strong *Delusions*: First, to take these, and other such *Affertions* for *Truths*, and heavenly *Mysteries*, which are but the *Fancies* of troubled *Brains*, not grounded, nor truly gathered from Gods Word.

Next, to teach one another, and all their *Favorers*, how they should be as ready, and prepared even for these matters, to give other their *Livings*, and to give their *Lives* (were they as many as the *Hairs* of all their *Heads* as *Crammer*, *Ridly*, *Lattimer* did; and *Parker*, *Grindal*, and all other *Preachers* would, and every *Christian* Man, and Woman should, if they be called thereunto for the *Apostolical*, and *Catholick Doctrine* of our *Church*; which, all Gods People do know, and the *Brethren* themselves (as afore hath been noted) do confesse, is originally from God, and his written Word.

These, and many more (too many here to be recapitulated) such *Phantasies* of theirs, or *Phrensies* rather, this first *Subscription* brought first to light, and (yet happy had it been for Gods *Church*, and *People*, they had never been broached.)

Of the second  
Subscription  
argued Anno  
1584.

15. Semblably, the next *Subscription* called for by the last *Arch-Bishop*, your *Lordships* Predecessor, in the year 1584. discovered even the very thoughts, and desires of those *Brethren* before, but now stiled *Faithful Brethren*, which have, and do seek for the *Discipline*, and *Reformation* of the *Church*.

Many *Treasures* afore; but now, and divers years ensuing, they flew about, and abroad like *Atoms*; and by them the same things, which afore, but in a *differing sort*, and in other words they publish.

For touching *Church-Officers*, they name *who*, and *how many* sorts they be of them, viz. *Doctors*, *Pastors*, *Governors*, *Deacons*, and *Widows*, no more, no fewer.

They say, every *Church* must be furnished with a *Teacher*, and a *Pastor*, as with *two Eyes*, with *Elders*, as with *Feet*, with *Deacons*, as with *Hands*. Every *Congregation* must have *Eies*,  
Hands,

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*Hands, and Feet, and yet neither all, nor at all any Congregation is to have an Head, answerable to those Feet, Hands, and Eyes.*

The *Doctor*, by their *Doctrine*, must be a *distinct Minister* from the *Pastor*, and onely teach *true Doctrine*, and neither *exhort*, nor *apply* his *Doctrine* according to the *Times*, and his *Auditory*, nor *minister* the *Sacraments*. For these things the *Pastor* is to perform. Which *Pastor* also, whensoever he *administret* the *Sacraments*, must necessarily make a *Sermon*, or else he committeth *Sacrilege*.

And concerning *Discipline*, by their *Doctrine*, every *Congregation* must have *absolute Authority*, to *admonish*, to *censure*, to *excommunicate*, and to *anathematize* all offending *Persons*, yea even *Kings*, and *Princes*, if they be of the *Congregation*. And no *Prince*, but must be of some *Parish*, and under one *Presbytery*, or other *alwaies*. Where this *Power* is not, in their judgments, one of the *Tokens* of a *true Church* is wanting. For this *Discipline* with them is a *mark* of the *Church*, and numbred among the *Articles* of their *Faith*.

16. This (say they) is the *great cause*, the *holy cause*, which they will never *leave suing for*, though there should be a *thousand Parliaments* in their daies, until either they *obtain* it, or bring the *Lord* in *vengeance*, and *blood*, against the *State*, and the whole *Land*, for repelling the same. The *Discipline* is *God's holy Yoke*, *God's Scepter*, *The Kingdom*, and *Throne* of *Christ*.

The Brethrens  
divine Con-  
cepts of their  
*Discipline*.

*Our Controversie*, (say they) *Whether* *Jesus Christ* shall be *King*, or no. Again; *The end* of all our *travail* is, to *build up* the *Walls* of *Jerusalem*, and to *set up* the *Throne* of *Jesus Christ*, our *heavenly King*, in the *mids* thereof; the *advancing* whereof is a *testimony* unto us, that we shall have part in that *glory*, which shall be *revealed* hereafter.

So learn we now from their *said Books*, learned, and *demonstrative Discourses* (which the *Fathers*, and our *forefathers* never saw, nor had learned) both, that their *Discipline* established, and exercised, is a *visible Mark* of a *true Church*; and to desire the advancement of the same, an *invisible Token* of an *elect Childe* of *God*: so as neither is that a *Church*, at least

## The Preface.

least no true Church, where their Discipline is not; neither they but *titular Christians*, no true Christians indeed, which either sigh, or seek not to have it established, and *Presbyteries* in every *Parish* to be advanced.

The Brethren renew, and continue their base Conceits of the publick Articles of our Religion, in comparison of their new Gospel.

17. The Articles of our Religion (concluded upon by the reverend Clergy of our Church) with these learned, and all-seeing Brethren, are but the Bishops Decrees, the Articles of the Convocation-House, and reveal some little Truths: but these wise Brethren (so Faithful have they been between God, and his Church) they have not failed to shew us the whole counsel of God.

And yet these faithful Brethren, either through forgetfulness, or frailty, or (which I rather think) forced thereunto by the power of Truth, do plainly confess, that those very Decrees of our Bishops, and Articles of the Convocation-House, even that little, little part of the Gospel, which the said Bishops, and Martyrs brought to light, and hath enlightned the whole Realm, containeth the very fundamental Points of Christianity.

Whereof I still gather, that had their newly-revealed, termed Learned Discourses, and Doctrines, touching Discipline, and their Presbyteries (howsoever with goodly, and glorious Titles, to ravish poor hearts with the desire thereof, brandished, and set out) never been divulged, or preached, we may be saved; but, without knowing, and believing, the Articles, or Doctrine of our Church (which yet is not ours, but Gods) there is no salvation ordinarily to be looked for of any man: so true, and of such necessity, is this; so impertinent, and unneedful, the other.

18. *Ottagesimus octavus mirabilis annus*: it was prophesied to be a Wonderful year, long afore it came, and will never be forgotten now it is past.

Anno 1588.  
Queen Elizabeth  
berth opposeth  
Her Authority  
against the  
Brethrens  
Books, and  
Writings.

Among the things, for which the year Eighty Eight is famous, one, and not of least regard, is, that, afore it expired, these Books of the Brethren, by a Proclamation from Queen Elizabeth, were denounced Schismatical, and seditious; & the Doctrine, in them contained, erroneous, tending to perfwade, and bring in a monstrome, and apparent dangerous Innovation within Her Dominions,



## The Preface.

*Dominions*, and *Countries*; and to make a change, even a dangerous change of the form of *Doctrine* then in use. And therefore the said Books were commanded to be brought in, and delivered into the hands of Authority; and special charge given, that no more of that nature should come abroad, or be printed.

Whereby ( so much as in that Blessed *Queen*, whose name with eternal honor shall be recorded) these new Fancies of the Brethren were hissed, and exploded out of this Christian Kingdom; and the *Articles*, or publick *Doctrine* of our *Church*, confirmed, countenanced, and by the royal Prerogative of that Peerless *Prince* more strongly ratified, and commended to Her awful, and good *Subjects* then afore.

19. The zeal of Learned, and Godly Men hereupon was inflamed, and their courage so increased, as whereas afore this time but one, or two, or a very few (the first whereof was Your *Lordships* immediate *Predecessor*, whose memory be always honorable among the *Saints*) did encounter the Brethren, and opposed their Fancies: now an Army of most valorous, and resolute *Champions*, and *Challengers* rose up, which then, and divers years ensuing ( among whom as Your Grace was the first in time, which gave the onset: so are You to be reckoned with the first, and best for Zeal, Wisdom, and Learning ) did conflict with these Brethren, defend the Prelacy, stood for the *Prince*, and *State*, put the *New Doctors* to the foil, profligated the *Elders*, set upon the *Presbytery*, and so battered the *New Discipline*, as hitherto they could never, nor hereafter shall ever fortifie, and repair the decays thereof.

20. Notwithstanding what the Brethren wanted in Strength, and Learning, they had in wilyness; and, though they lost much one way in the general, and main point of their *Discipline*, yet recovered they not a little advantage another way, by an odd, and new device of theirs, in a special *Article* of their *Classical Instructions*.

For while these *Worthies* of our *Church* were employing their Engines, and Forces, partly in defending the present Government *Ecclesiastical*, partly in assaulting the *Presbytery*, and

Most Learned, and Worthy Men set themselves against the Br. and the *Presbytery Discipline*.

A Stratagem of the Brethren

## The Preface.

Anno 1595.

new *Discipline*, even at that very instant the *Brethren* (knowing themselves too weak either to overthrow our Holds, and that, which we hold, or to maintain their own) they abandoned quite the *Bulwarks*, which they had raised, and gave out were impregnable; suffering us to beat them down, without any, or very small resistance: and yet, not careless of their affairs, left not the Wars for all that, but from an odd Corner, and after a new Fashion, which we little thought of (such was their cunning) set upon us afresh again, by dispersing in printed Books (which for ten years space before they had been in hammering among themselves to make them compleat) their *Sabbath Speculations*, and *Presbyterian* (that is, more then either *Kingly*, or *Popely*) Directions for the observation of the *Lords Day*.

This Stratagem of theirs was not observed then, neither (I fear me) is regarded, as it should be, yet: and yet did, and since hath, and doubtless in time to come, if it be not timely seen unto, with unsound Opinions, and Paradoxes will so poyson many, as the whole *Church*, and *Common-weal* will finde the danger, and inconvenience of them: so plausible are they to men either popularly Religious, or preposterously, and injudiciously zealous.

Certain fruits,  
and effects of  
the *Sabbatarian*  
Doctrine published  
by consent of the  
*Brethren*.

21. In this their sally (as I said before) they set not upon the *Bishops*, and their Calling, their *Chancellors*, &c. (as *Popish*, and *Anti-Christian*) they let them alone, seeing, and knowing they are too well back'd for them to subvert: but (which are of great, all, and almost of the same antiquity with *Bishops* divers of them, and I had almost said as necessary) they ruinate, and at one blow beat down all Times, and Days, by just authority destined to Religious, and Holy uses, besides the *Lords Day*, saying plainly, and in peremptory words, that the *Church* hath none authority, ordinarily, or from year to year perpetually to sanctify any other day to those uses, but only the *Lords Day*.

They build not *Presbyteries* expressly (though under hand, if it be well marked, they do erect them in their Exercises of the *Sabbath*:) but they set up a new *Idol*, their *Saint Sabbath*.



## The Preface.

*Sabbath* ( earst in the days of *Popish* blindnes *St. Sunday* ) in the midds, and minds of Gods people.

By the former, they have opened not a gap, but a wide gate unto all Licentiousness, Liberty, and Prophaneness on the *Holy-days*, ( which is readily, and greedily apprehended of all sorts of people every where, especially of their Favorites ) to the high dishonor of God, decay of Devotion, hinderance of *Christian* Knowledge, and Wisdom in all sorts, especially in the vulgar multitude, and poor servants, advantage of the common enemies, and gross contempt of the necessary, and laudable Orders of our *Church*. By the later, they have introduced a new, and more then either *Jewish*, or *Popish* Superstition into the Land, to no small blemish of our *Christian Profession*, and scandal of the true servants of God, and therewith Doctrine most Erroneous, Dangerous, and *Anti-Christian*.

22. Their Doctrine summarily may be reduced unto these two heads, whereof the one is, that the *Lords Day* ( even as the *Old Sabbath* was to the *Jews* ) must necessarily be kept, and solemnized of all, and every *Christian*, under the pain of eternal condemnation both of Body, and Soul.

The sum of the  
*Sabbatarian*  
Doctrine  
broached by  
the *Brethren*.

The other, that under the same penalty it must be kept from the highest, to the lowest, both of *King*, and *people*, in sort, and maner as these *Brethren* among themselves have devised, decreed, and prescribed.

The former of these is like that of the false Apostles, which came from *Judea* unto *Antioch*, and taught the *Brethren*, that unless they were circumcised after the maner of *Moses*, they could not be saved. Whom the Apostles, *Paul*, and *Barnabas* first, and afterwards *Peter*, *James*, and the rest at *Jerusalem* both zealously did resist, and in their *Synod*, or *Convocation* powerfully suppress.

The later, as bad as that, hath been the Mother of many *Hetical Assertions*, and horrible *Conclusions*.

I have read ( and many there be alive, which will justify it ) how it was Preached in a Market-Town in *Oxfordshire*, that to do any servile work, or business on the *Lords Day*, is as great a sin, as to Kill a man, or to commit *Adultery*. It was

### The Preface.

Preached in *Somersetshire*, that to throw a Bowl on the *Sabbath-Day* is as great a sin, as to Kill a Man. It was Preached in *Norfolk*, that to make a *Feast*, or *Wedding-Dinner* on the *Lords Day*, is as great a sin, as for a *Father* to take a *Knife*, and cut his *Childes Throat*. It was Preached in *Suffolk* (I can name the man, and I was present, when he was convented before his Ordinary for Preaching the same) that to ring more *Bels* then one upon the *Lords Day* to call the people unto the *Church*, is as great a sin, as to commit *Murder*.

When these things I read, and heard, mine heart was stricken with an horror, and so is it still, when I do but think of them, and calling into mind the *Sabbath Doctrine*, at *London*, Printed for *J. Porter*, and *T. Man*, Anno 1595. which I had read afore (wherein very many things are to this effect) I presently smelt both whose *Disciples* all those Preachers are; and that the said Doctrine had taken deep impression in mens hearts; and was dispersed (while our Watchmen were otherwise busied, if not asleep) over the whole Kingdom.

The Brethrens  
Doctrine of  
the sabbath  
called in by  
Authority, and  
forbidden any  
more to be  
printed.

Anno 1599,  
1600.

23. It is a comfort unto my Soul, and will be till my dying hour, that I have been the Man, and the Means, that the *Sabbatarian* Errors, and Impieties are brought into light, and knowledge of the *State*; whereby, whatsoever else, sure I am, this good hath ensued, namely, that the said Books of the *Sabbath* (comprehending the above-mentioned, and many more such fearful, and Heretical Assertions) have been both called in, and forbidden any more to be printed, and made common. Your Graces Predecessor, *Arch-Bishop Whitegift*, by his *Letters*, and *Officers* at *Synods*, and *Visitations*, Anno 1599. did the one: and Sir *John Popham*, Lord Chief Justice of England, at *Bury St. Edmunds* in *Suffolk*, Anno 1600. did the other.

And both these most reverend, sage, and honorable Personages by their Censures have declared (if men will take admonition) that the *Sabbath-Doctrine* of the *Brethren* agreeth neither with the *Doctrine* of our *Church*, nor with the *Laws*, and *Orders* of this Kingdom; disturbeth the *Peace* both of the *Common-weal*, and *Church*; and tendeth unto *Schism* in the one, and *Sedition* in the other: and therefore neither to be  
back'd,

### The Preface.

Backd, nor bolstred by any good *Subject*, whether he be *Church*,  
or *Common-weal* man.

24. Thus have Errors, and noysome Doctrines ( like *Boils*, Purity of Do-  
and *Botches* ) ever, and anon risen up ( to the overthrow of *strine* all *Qu.*  
our *Churches* health, and safety if it might be ) but yet ( such *Elix.* reign  
hath been the Physick of our *Discipline*, ) as what by launcing, *England.*  
purging, and other good means used, the Body still hath been  
upholden, and preserved from time to time.

And well may Errors (like gross Humors, and Tumors) con-  
tinue among us ( as never *Church* was, or will be quite without  
them, while it is Militant here upon earth: ) yet are they not of  
the substance at all of our Religion, or any part of our *Chur-*  
*ches Doctrine* (no more then ill Humors, which be in, are of the  
Body; or dregs in a Vessel of Wine be any part either of the  
Vessel, or Wine ) which remaineth, as at the first, most sound,  
and uncorrupted; and so continued even until the dying  
day of that most Illustrious, and Religious Princess *Queen*  
*Elizabeth*.

The very *Brethren* themselves do write, that,

Anno 1601.

In regard of the common grounds of Religion, and of the  
*Ministry*, We are all one. We are all of one Faith, one Ba-  
ptism, one Body, one Spirit, have all one Father, one Lord; and  
be all of one Heart against all Wickedness, Superstition, Idola-  
try, Heresie; and we seek with one Christian desire the ad-  
vancement of the pure Religion, Worship, and Honor of  
God.

We are *Ministers* of the *word* by one Order; we admini-  
ster Prayers, and Sacraments, by one Form; we Preach one  
Faith, and substance of Doctrine. And we praise God heartily,  
that the true Faith, by which we may be saved, and the true  
Doctrine of the Sacraments, and the pure Worship of God, is  
truly taught, and that by publick authority, and retained in  
the Book of *Articles*. Hitherto the said *Brethren*. And this  
was their Verdict of our *Churches Doctrine* in the last year save  
one of *Queen Elizabeths* reign; then which nothing was ever-  
more truly said, or written. And this *Unity*, and *Purity* of  
Doctrine she left with us, when she departed this world.

25. Now.

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King James.

Anno 1603.

King James abused, and troubled with false Informations, and Petitions of the Brethren.

23. Now, after *Elizabeth*, reigned Noble *James*, who found this our *Church* (as all the world knoweth) in respect of the grounds of *true Religion*, at Unity; and that Unity in Verity, and that Verity confirmed by publick, and regal Approbation.

These Ecclesiastical Ministers therefore (though a thousand for number) who at His *Majesties* first coming into this Kingdom either complained unto His Highness of (I know not what) Errors, and Imperfections in our *Church*, even in Points of Doctrine (as if she had erred in matters of Faith) or desired, that an Uniformity of Doctrine might be prescribed (as if the same had not already been done to his hands;) or (as weary, be like, of the old, by *Queen Elizabeth* countenanced, and continued) desired His Majesty to take them out a new Lesson (as did the seventy one *Brethren* of *Suffolk*.) are not to be liked.

Neither can we extol the goodness of our God sufficiently toward our King, and us all, for inspiring His royal heart with holy wisdom to discern these untayed, and troublesome spirits; and enabling His Highness with Power, and Graces from above; to decree Orders, and Directions for the general benefit, and Peace of the whole *Church*; neither suffered He His eyes to sleep, nor His eye-lids to slumber, nor the temples of His head to take any rest, till He had set them down afore all other, though never so important, and weighty affairs of the Crown, and Kingdom.

King James Patronizeth the Doctrine, and Religion countenanced by *Queen Elizabeth*.

26. My self have read, and thousand thousands, with an hundred thousand of His *Subjects* besides, have either read, or heard of *Proclamations* after *Proclamations* (to the number of six, or seven at the least) of Books, and open Speeches of His *Majesty*, uttered in the *Parliament-House* (and all of them made vulgar within a year, and little more, after His happy ingress into this Kingdom, and taking the administration of this most famous, and nourishing Empire upon Himself) whereby the *Doctrine* in this Land allowed, and publickly graced, and embraced of all sorts at His enterance into the *Realm*, hath been not only acknowledged to be agreeable to Gods Word

### *The Preface.*

Word, sincere, and the very same, which both His Highness, and the whole Church, and Kingdom of Scotland, yea, and the Primitive Church professed; but also by His authority Regal, and Paramount (as one of the main Pillars, supporting His Estate) ratified to continue; and all hope either of allowing, or tolerating in this Kingdom of any other Doctrine, Religion, or Faction whatsoever, opposite, or any way thwarting the Faith, and Confession of the Church of England, in most plain, pithy, and peremptory words, and speeches, cut off.

The year 1592. was not more famous for the Uniformity of Doctrine in Religion then concluded, then the year 1604. is *Domini* memorable, and will be for seconding the same: neither got the *nati*.

*Clergy* in those days more credit in composing the *Articles* of our Unity in Faith, then did the last Convocation (whereat Anno 1604. Your Grace, then Bishop of London, was present, and President) in ratifying the *Acts*, and *Articles* of their *Antecessors*; neither was *Queen Elizabeth* more honored in establishing them at the first, then is our *King James* renowned, and more, and more will be for approving under the Great Seal of England the late, and last *Constitutions*, and *Canons Ecclesiastical*.

27. Whereby no person shall hereafter be received into the Ministry, nor neither by *Institution*, or *Collation* admitted to any *Ecclesiastical* Living, nor suffered to Preach, to Catechise, or to be a Lecturer, or Reader of Divinity in either *University*, or in any *Cathedral*, or *Collegiate Church*, *City*, or *Market-Town*, *Parish-Church*, *Chapel*, or in any other place in this *Realm*, except, &c. and except he shall first subscribe to these three *Articles*, &c. Whereof the third is, that he alloweth the Book of *Articles of Religion*, &c. Nor any licenced to Preach, read Lecture, or Catechise, coming to reside in any *Diocese*, shall be permitted there to Preach, read Lecture, Catechise, or Minister the Sacraments, or to execute any other *Ecclesiastical* Function (by what authority soever he be thereunto admitted) unless he first consent, and subscribe to the three *Articles*.

Subscription,  
the third time  
urged.

Neither

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Neither shall any man teach either in *publick Schole*, or in *private House*, except he shall first *subscribe* to the first, and the third Articles simply, &c.

Neither shall any man be admitted a *Chancellor*, *Commissary*, or *Official*, to exercise any *Ecclesiastical Jurisdiction*, except, &c. and shall *subscribe* to the *Articles of Religion*, agreed upon in the *Convocation* in the year 1562, &c.

And likewise all *Chancellors*, *Commissaries*, *Registers*, and all other, that do now possess, or execute any places of *Ecclesiastical Jurisdiction*, or *Service*, shall before *Christmas* next in the presence of the *Arch-Bishop*, or *Bishop*, or in *open Court*, under whom, or where they execute their *Offices*, take the same *Oaths*, and *subscribe*, as before is said; or, upon refusal so to do, shall be suspended from the execution of their *Offices*, until they shall take the said *Oaths*, and *subscribe*, as aforesaid.

Of the Sub-  
scription called  
for.

28. In which *Constitutions* the *Wisdom* of His *Highness* sheweth it self to be excellent, who indeed (as exceeding necessary, both for the retaining of Peace in the *Church*, and preventing of *new Doctrines*, *curious Speculations*, and *Offences*, which otherwise daily would spring up, and intolerably encrease) calleth for *Subscription*, in testimony of mens cordial consent unto the received *Doctrine* of our *Church*, but exacteth not their *Oaths*, as some do; much less *Oaths*, *Vows*, and *Subscription* too, (but onely in a particular respect, and that of a very few in *publick Office*) as our *Neighbors* have doned.

Again, he requireth *Subscription*, but not of *Civil Magistrates*; not of the *Commons* (as else-where some do) not of every *Man*, yea of *Women*, as well as of *Men* (as did the persecuted *Church* at *Frankford* in *Queen Maries* days) not of *Noble*, *Gentlemen*, and *Courtiers*, as in *Scotland* was enacted in our *Kings* *Minority*: ) but onely of *Ecclesiastical Ministers*, *Teachers*, and *Spiritual Officers*, or of those, which would be such: and so do the *Reformed Churches* in *France*, and *Germany* at this very day.

Last of all, His *Majesty* calleth for *Subscription* unto *Articles*



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*cles of Religion*, but they are not either *Articles* of his own, lately devised; or the old newly furnished; but the very *Articles* agreed upon by the *Arch-Bishops*, and *Bishops* of both *Provinces*, and the whole *Clergy* in the *Convocation* holden at *London*, and that in the year of our Lord God 1561. <sup>a</sup> and unto none other; even the same *Articles*, for number thirty nine <sup>b</sup>, no more, no fewer; and for words, syllables, and letters, the very same, unaugmented; undiminished; unaltered.

<sup>a</sup> Can. 2. 127.  
<sup>b</sup> Ibid.

29. And being the same, the whole World is to know, that the *Church of England* is not in *Religion* changed, or variable like the Moon, nor affecteth novelty, or new lessons, but holdeth stedfastly, and conscionably that Truth, which by the *Martyrs*, and other *Ministers* in this last age of the World, hath been restored unto this Kingdom; and is grounded upon Gods written Word, the onely foundation of our Faith.

The Church of England settled, and constant in her Religion.

And being the same, all men again may see, that we are still at Unity both among our selves at home, and with the neighbor *Churches* abroad in all matters of chiefest importance, and fundamental points of *Religion*, though our Adversaries, the *Papists*, would fain beat the contrary into the common Peoples heads.

And being the same, there is now (as also from the first re-stauration of the *Gospel* among us there hath been) an Uniformity likewise of *Doctrine* by Authority established, which at the Kings first arrival among us was so much desired by the *Brethren*.

And finally being the same, let us not doubt, but perswade our selves, that we shall finde the *Anti-Christian Church* of *Rome* too the same, which, for the same *Doctrine*, and for none other cause, persecuteth all *Christian Churches*, but ours of *England* especially, with sword, fire, and powder in most horrible, yea, and Hellish manner: the effect of whose hatred against us, as we have often seen; so especially had we felt the same the next year after our Kings ratification of these *Articles*, had

Anna 1605.

not our ever merciful God most miraculously detected both the *Treason*, and *Traytors*. For which his favors his holy



Name

*The Preface.*

Name be glorified of us, and our posterity, throughout all Generations.

The Brethren  
no Changlings.

30. So our *Church* is the same. But the *Brethren*, the faithful, and godly *Brethren* too the same now, which they have also been. If they be, then will they not deny (which *Anno* 1572. they writ ) that We hold the substance of *Religion* with them; nor which *Anno* 1603. they published, and is afore remembered: that the true Faith, by which we may be saved, and the true *Doctrine* of the *Sacraments*, and the pure Worship of God be truly taught, and that by publick Authority, and retained in the Book of *Articles*. And in this Confession I pray God they may constantly persevere.

Howbeit even these men ( which in a generality do allow the *Doctrine* of our *Church* ) being called by Authority to acknowledge their assent unto every *Article* thereof in particular, they do not a little debase the estimation of this *Doctrine* of ours, and shew themselves but too apparent, and professed dissenters from the same. And though all of them do, and will approve some: yet not one of them will subscribe unto all, and every of the *Articles*.

For unto the *Articles* of *Religion*, and the *Kings* *Supremacy* they are willing to subscribe. And they may subscribe (as afore hath been noted ) unto such of them, as contain the sum of *Christian* Faith, and the *Doctrine* of the *Sacraments*. But unto the same *Articles*, for number thirty six, agreed upon in this *Convocation* at *London* *Anno* 1562. they neither will, nor dare, nor may subscribe. For neither the rest of the *Articles* in that *Book*, nor the *Book* of *Common Prayer*, may be allowed, no, though a man should be deprived from his Ministry for it (say the said *Brethren* in a certain *Classical* Decree of theirs.) The late *Politician* is not afraid to move the High, and most Honorable Court of *Parliament*, that *Impropriations* may be let to Farm unto Incumbent *Ministers*, viz. which faithfully preach in the *Churches* the true *Doctrine* of the *Gospel*, according to the *Articles* of *Religion*, concerning Faith, and *Sacraments*, meaning that such *Ministers*, as preach the same *Doctrine*, if they proceed to the rest of the *Articles*, concerning either



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either Conformity in external, and Ceremonial matters; or Uniformity in other points of *Doctrine* contained in that *Book*, should not be partakers of that benefit, or of Benefices Improprate.

31. If it be demanded, what the causes may be, why they will unto some, but will not unto all; or why they will unto those *Articles*, which concern *Faith*, and the *Sacraments*, but will not unto the rest subscribe? The reasons thereof be two, whereof

Why the Brethren will subscribe unto some, but not unto all the *Articles*.

The one is, for that, in their opinion, there is no Law to compel them to subscribe unto all. For (say the *Brethren* resiant I know not where,) We have always been ready to subscribe to the *Articles* of Religion concerning the *Doctrine* of *Faith*, and of the *Sacraments*, which is all that is required by Law. Also the *Brethren* in *Devonshire*, and *Cornwal*; We are ready (say they) to subscribe to the third (which concerneth the *Book* of *Articles* of Religion) so far as we are bound by Statute, concerning the same, viz. as they concern the *Doctrine* of the *Sacraments*, and the Confession of the true *Faith*. And the two and twenty *London Brethren* tell King *James* to his head, how the Subscription, which he calleth for, is more, then the Law requireth.

Their other reason is, because (as the *Lincolnshire* do say) sundry (as the *London Brethren* affirm, many) things in that *Book* be not agreeable, but contrary to Gods Word.

32. If these things be true, which they do asledge, surely then are those men to be Chronicled for the *Faithful*, the *Godly*, and *Innocent Brethren* indeed, whom neither present Benefices can allure, nor the angry countenance, and displeasure of a King, even of the puissant, and powerful King of *Great Britain*, can force to do any thing at his beck, and pleasure, either against Law, or for which there is no Law; and who had rather to forego all their earthly Commodities, and Livings, yea and to go from their Charges, and Ministry, and to expose themselves, their Wives, and Children, to the miseries of this World (grievous for our flesh, and blood to endure,) then to approve any thing for true, and sound by their Hands, which is

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opposite, or not agreeable to the revealed will, and *Scriptures* of God.

But if these Allegations of theirs be but weak, and sinful surmises, or rather apparently most false, scandalous, and slanderous imputations to their *Prince*, their Mother-*Church*, and this *State*, then doubtless, as even the *Christians* now living, cannot but take them: so the ages to come will everlastingly note, and censure them both for disloyal Subjects, that so traduce a truly, and most *Christianly* Religious King; ill-deserving children, that so abuse their honorable, and reverend Fathers, and Superiors of *State*, and Authority; turbulent spirits, not peaceable men, which raise such broils, troubles, and divisions in the *Church*; and Kingdom (the issues whereof no tongue can foretel, and are fearful being thought of) without cause: and finally neither faithful, nor godly Preachers, but ungodly broachers of untruths, and slanders, and the very authors, and fautors of horrible confusion, and faction in Gods *Church*, whose peace they should seek, and promote even with their dearest blood.

33. Since the *Statute* for Uniformity in *Rites*, and *Doctrine* was first enacted, more then thirty five years have passed, in all which space, neither the *Brethren* now being, nor the *Brethren* afore them living, have hitherto shewn, of the thirty nine *Articles*, for names, and titles, which; for number, how many the *Articles* be, which *Ecclesiastical Ministers* necessarily must, how many which they may not, or need not, unless they list, subscribe unto (which I am sure they, or some of them, at one time, or other would have expressed) had the Law favored their reculancy, and they been able to have justified their *Maxime*, which is, That they are not compellable by Subscription to approve them all. Again, since the first establishment of that *Statute-Law*, the most Reverend Fathers, and truly reformed *Ministers* of this *Church* (sound, for Judgment, profound, for Learning, zealous, for Affection, sincere, for Religion, faithful, in their *Churches*, painful, in their charges, more profitable many waies, of as tender consciences every way, as any of these *Brethren* combined,) according both to their bounden

### *The Preface.*

bounden duties, and (as they are perswaded) to the very purport, and true intent of the said *Statute*, have alwaies both with their mouths acknowledged, and with their pens approved the thirty nine *Articles* of our Religion for truths, not to be doubted of, and godly.

Yea, and the *Brethren* too themselves (which now so scrupulously, when they are orderly called thereunto, do hold back their hands, and will subscribe but choicely unto some of them) even they with their mouths (which is equivalent, and all one) have, and that according to the *Statute* (or else their Livings be void) upon the first entrance into all, and singular their *Ecclesiastical* Benefices, openly both read, and testified their consent unto the said *Articles*, for number even nine and thirty, acknowledging them, I say, all of them to be agreeable to Gods Word; whereof the people in their several charges be ready witnesses to testify so much before God, and the World.

34. Again, of these *Brethren* (that will subscribe but unto which they please of these *Articles*) there be some, who faine would beat into mens heads, if they could tell how to make it credible,) that the *Doctrine* of our *Church* is altered from that it was in the reign of *Queen Elizabeth*. But this Assertion being too gross, egregiously untrue, and no waies justifiable, they secondly give out, and report (so industrious be they to invent new shifts to cloak their inveterate, and rooted pertinacy) how the purpose, if not *Doctrine* of our *Church* is of late altered from that it was. And therefore though they can be well content to allow of the old *Doctrine*, and antient intention: yet unto the old *Doctrine*, and new intention of our *Church*, they cannot subscribe, might they either gain much, or lose whatsoever they have thereby. Besides, this new Intendment, contrary to the old purpose, if not *Doctrine* of our *Church*; is become now the main, and principal obstacle, why they cannot subscribe unto the *Book of Common Prayer*, and *Book of Ordination*, as easly they (some of them) four times have done, when as well the Intention, as *Doctrine* of our *Church*, was pure, and holy.

Lastly, they seem not obscurely to intimate unto the *State*, that were they sure, or might be assured, that the purpose of

A late device  
of the *Brethren*  
to shun Subscription.

## The Preface.

our *Church* were the same, which it was, neither varied from the *Doctrine*, they would be prest, and as ready, even four, if not forty times more, to subscribe unto the fore-mentioned *Books of Common Prayer*, and of *Ordination*, as aforesometimes they did, when they were out of doubt, the Intention of our *Church* was correspondent to her *Doctrine*, that it was sound, and good: I have four times subscribed (saith a *Brother*) to the *Book of Common Prayer* with limitation, and reference of all things therein contained (not unto the purpose onely, or *Doctrine* onely) but unto the purpose, and *Doctrine* of the *Church of England*. Yet cannot the same man with a good conscience so much as once more subscribe (which formerly, and that with a good conscience had subscribed four times.) His reason is, Because the purpose, if not *Doctrine* of our *Church*, (to which he referred his Subscription) appeareth to him, by the late *Canons*, *Book of Conference*, and some Speeches of men in great place, and others, to be varied somewhat from that, which he before (not without reason) took it to be.

The Purpose,  
and *Doctrine*  
of our *Church*  
continue the  
same.

35. The purpose of our *Church* is best known by the *Doctrine*, which she doth profess; the *Doctrine* by the thirty nine *Articles* established by Act of *Parliament*; the *Articles* by the words, whereby they are expressed; and other purpose, then the publick *Doctrine* doth minister, and other *Doctrine*, then in the said *Articles* is contained, our *Church* neither hath, nor holdeth; and other sense they cannot yield, then their words do impart. The words be the same, and none other, then earst, and first they were. And therefore the sense the same, the *Articles* the same; the *Doctrine* the same; and the purpose, and Intention of our *Church* still one, and the same.

If then the purpose be known by her *Doctrine*, and *Articles*; and the true sense by their very words: needs must the purpose of our *Church* be the same, because her *Doctrine*, and *Articles* for Number, Words, Syllables, and Letters, and every way be the very same.

And so our *Churches* intention in her publick *Doctrine*, and *Articles* revealed, being good at the first, it is so still. For her purpose (continuing one, and the same) cannot be ill at the last,

### *The Preface.*

last, which was good ( and so believed, and acknowledged, even by the *Brothers Subscription*) at the first; or good in good *Queen Elizabeth*, and ill in illustrious King *James* his days.

36. If the premisses sufficiently explain not the constancy of our *Churches* purpose in professing *Religion* sincerely, then cast we our eyes upon the *Propositions*, which she publicly maintaineth; and, if we finde them the same, which ever they have been, then need we not doubt ( the *Brethren* themselves being Judges) but the *Articles* again, their sense, the *Doctrine*, *Purpose*, and *Intention* of the *Church of England* ( the *Proposition* interpreting, as it were, the said *Articles*) is the very same it ever was.

Neither the *Doctrine*, nor purpose of our *Church* altered.

Now that *Propositions* ( pregnantly, and rightly gathered, and arising from the *Articles* ) be the same, and for substance unaltered ( though upon good considerations, some few be added to the former; ) and all of them approved for true, and *Christian*, by the lawful, and publick allowance of our *Church*, the *Book* here ensuing plainly will declare, and so demonstrate withall not the *Doctrine* onely, but *Intention* also of our *Church*, to be the same, and not changed: and being unchanged, the *Books* then of *Common Prayer*, and of *Ordination* too, considered in the *Purpose*, and *Intention* of the *Church of England*, and reduced to the *Propositions* ( as the *Brethren* would have them ) be well allowed, and authentically approved; and the said *Brethren* with as good conscience now again, and afresh may subscribe unto all the *Articles*, even concerning the *Book of Common Prayer*, and of *Ordination*, as well as of the *Kings Supremacy*, and of *Religion*, as afore, often, and always they did.

37. For my self ( most reverend Father in God ) what my thoughts be of the *Religion* in this Realm at this instant professed, and of all these *Articles*, if the *Premisses* do not, that which here followeth will sufficiently demonstrate. Twenty, yea two and twenty years ago, voluntarily, of mine own accord, and altogether unconstrained, I published my *Subscription* unto them, my Faith is not either shaken, or altered, but what it then was,

### *The Preface.*

was, it still is: years have made those hairs of mine gray, which were not; and time, much reading, and experience in Theological conflicts, and combats, have bettered a great deal, but not altered one whit my judgment; I thank God.

Nothing have I denied, nothing gainsaid, which afore I delivered.

The *Propositions* are (and yet not many) more; the method altered; quotations added, both for the satisfaction of some learned, and judicious friends of mine, requesting it at mine hands, and for the benefit both of the common, and unlearned, and of the studious, and learned Reader.

The whole work expresseth as well my detestation, and renunciation of all Adversaries, and Errors, opposite, crossing, or contradicting the *Doctrine* professed by us, and protected by our King, or any *Article*, or *Particulate* of truth of our *Religion*, as my approbation of that truth, which in our *Church* by wholesome *Statutes*, and *Ordinances*, is confirmed.

There is not an *Heretick*, or *Schismatick* (to speak of) of any special mark, that, from the *Apostles* time hitherto, hath discovered himself, and his Opinions vulgarly in writing, or in print against our *Doctrine*, but this Heresy, Fancy, or Phrensie may be here seen against one *Proposition*, or other. The *Sects*, & *Sect-masters* Adversaries unto us, either in the matter, or main Points of our *Doctrine*, or *Discipline*, to one of our *Articles*, or other, wholly, or in part, which here be discovered to be taken heed of, and avoided, are many hundreds.

38. This, and whatsoever else here done, either to the confirmation of the truth, or detestation of Heresies, and Errors, I do very meekly present unto your *Grace*, as after God, and our King, best meriting the Patronage thereof.

My self am much; the whole *Church* of *England* much more bound unto Your Lordship; yea, not we onely now living, but our successors also, and posterity shall have cause in all ages, while the world shall continue, to magnifie Almighty God, for the inestimable benefits, which we have, and shall receive from Your self, and Your late Predecessors, Dr. *Whitgift*, *Grindal*, *Parker*, *Cranmer*, (of famous, and honorable remembrance)



### *The Preface.*

brance ) *Bishops* of our *Church*, *Arch-Bishops* of the *See* of *Canterbury* ; for this *Uniform Doctrine* by some of Your *Lordships* drawn, and penned , by all of you allowed , defended, and ( as agreeable to the *Faith* of the very *Apostles* of *Christ*, and of the *antient Fathers*, correspondent to the *Confessions* of all *Reformed Churches* in *Christendom*, and contrariant in no point unto *Gods* holy, and written *Word* ) commended unto us both by Your *Authority*, and *Subscriptions*.

Now the *all-merciful God*, and *heavenly Father*, which so inspired them, and Your *Lordship* with wisdom from above, and enabled you all to discern Truth from Falshood, and sound Religion from *Atheism*, *Idolatry*, and *Errors*, vouchsafe of his infinite goodness to encrease His Grace more, and more upon Your *Grace*, to his own Glory, the *Churches* benefit, and Your own everlasting comfort.

And the same God, which both mercifully hath brought, and miraculously against all *Hellish*, and *Devilish Practices* of his, and our enemies, continued the Light of his Truth among us, give us all Grace, with one heart, and consent, not only to embrace the same, but also to walk, and carry our selves, as it becometh the *Children of Light*, in all *Peaceableness*, and *Holiness* of life, for his Son, our Lord, and Savior *Christ* his sake. At *Horninger* near *St. Edmunds Bury* in *Suffolk* the eleventh of *March Anno 1607*.

Your *Graces* poor *Chaplain*,

*always to command,*

**THOMAS ROGERS.**



## Constitutions, and Canons Ecclesiastical, Anno 1604.

**VV** *Whoever shall hereafter affirm, that the Church of England by Law established under the Kings Majesty, is not a true, and an Apostolical Church, teaching, and maintaining the Doctrine of the Apostles: let him be excommunicated ipso facto, and not restored, but only by the Arch-Bishop, after his Repentance, and publick Revocation of this his wicked Error.* Can. 3.

*Whosoever shall hereafter affirm, that any of the nine and thirtie Articles agreed upon by the Arch-Bishops, and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the year of our Lord God 1562. for the avoiding of diversities of Opinions, and for the establishing of Consent touching true Religion, are in any part Superstitious, or Erroneous, or such, as he may not with a good conscience subscribe unto: let him be excommunicated ipso facto, and not restored, but only by the Arch-Bishop, after his Repentance, and publick Revocation of such his wicked Errors.* Can. 5.

*Whosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles Rules in the Church of England, and combine themselves in a new Brotherhood, accounting the Christians, who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of England, to be prophane, and unmeet for them to join with in Christian Profession: let them be excommunicated ipso facto, and not restored, but by the Arch-Bishop, after their Repentance, and publick Revocation of such their wicked Errors.* Can. 9.

The





*The Titles of the thirty nine ARTICLES,  
with the Pages, where to finde every of them  
in this Book.*

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THE

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THE  
CATHOLICK DOCTRINE,

Bélieved, and professed in the CHURCH of  
ENGLAND.

ARTICLE I.

Of Faith in the holy Trinity.

*There is but <sup>1</sup> one living, and true God, everlasting, without Body, Parts, or Passions, of infinite Power, Wisdom, and Goodness: <sup>2</sup> the Maker, and Preserver of all things, both visible, and invisible. <sup>3</sup> And in unity of this God-head there be three Persons, of one Substance, Power, and Eternity, the Father, the Son, and the Holy Ghost*

*The Propositions.*

1. There is but one God, who is living, true, everlasting, &c.
2. God is the Maker, and Preserver of all things.
3. In the Unity of the God-head there is a Trinity of Persons.

PROPOSITION I.

*There is but one God, who is living, true, everlasting, without Body, Parts, or Passions, of infinite Power, Wisdom, & Goodness.*

The Proof from the word of God.

**T**hat there is but one God, who is, &c. is a truth, which may be gathered from the all-holy, and sacred Scripture: and is agreeable to the Doctrine of the Reformed Churches.

A

For

For both Gods word giveth us to know, that God is one, and  
 a Thou shalt no more, a living, b and true God, c everlasting, d without  
 have none o-Body, Parts, or Passions: e of infinite Power, f Wisdom, and  
 ther Gods be- Goodness b, and Gods people in their publick Confessions  
 for me, from *Ausburgh i, Helvetia k, Bohemia l, France m, Flanders n,*  
 Exod. 20. 3. and *Wittembergh o*, testify the same.  
 The Lord our

God is Lord onely, Deut. 6. 4. Who is God beside the Lord? Psal. 18. 31. Hath not one  
 God made us? Mal. 2. 10. There is none other God but one, 1 Cor. 8. 4. b Mine heart and  
 my flesh rejoyce in the living God, Psal. 84. 2. Ye are the Temple of the living God,  
 2 Cor. 6. 15. c For a long season Israel hath been without the true God, 2 Chro. 15. 3. The  
 Lord is the God of truth, he is the living God, and an everlasting king, Jer. 10. 10. This  
 is life eternal, that they know thee to be the onely very God, &c. Joh. 17. 3. Ye returned to  
 God from idols, to serve the living and true God, 1 Thess. 1. 9. d O my God, &c. thy  
 years endure from generation to generation, &c. thy years shall not fail, Psal. 102. 24,  
 26, 27. He is the living God, and remaineth for ever, Dan. 6. 16. e O Lord my God,  
 thou art exceeding great, thou art clothed with glory, and honor, which covereth himself  
 with light as with a garment, &c. Psal. 104. 1. &c. God is a Spirit, Joh. 4. 24. The Lord  
 is the Spirit, 2 Cor. 3. 17. He is not a man, that he should repent, 1 Sam. 15. 29. I will not  
 execute the fierceness of my wrath, I will not return to destroy Israel: for I am God, and  
 not man, Hosh. 11. 9. f The sound of the Cherubins wings was heard into the utter court,  
 as the voice of the Almighty God, when he speaketh. Ezek. 10. 5. I will be a Father unto  
 you, &c. saith the Lord Almighty. 2 Cor. 6. 18. We give thee thanks, Lord God Al-  
 mighty. Revel. 11. 17. g Great is our Lord, and great is his power: his wisdom is infi-  
 nite. Psal. 147. 5. To God onely wise be honor, and glory for ever and ever, 1 Tim. 1. 17.  
 To God, I say, onely wise, be praise through Jesus Christ for ever. Amen. Rom. 16. 27.  
 h Praise ye the Lord, because he is good, for his mercy endureth for ever; Psal. 106. 1,  
 107. 1, 108. 1, &c. i Art. 1. k Confess. 2. ar. 2. l c. 3. m art. 1. n art. 2. o c. 1.

*Errors, and Adversaries unto this truth.*

Then impious, and execrable are the Opinions of *Diagoras*,  
 a *Deos esse du-* bitabat *Prota-* and *Theodotus*, who flatly denied there was any God a.  
 goras; nullos Of *Protagoras b*, and the Machividian Atheists, which are  
 esse omnino doubtful whether there be a God.  
*Diagoras, &* Of such as feigned unto themselves divers, and sundry gods,  
*Theodotus Cy-* as did the Manichees c, the Basilidian d, the Valentinians,  
*reniacus puta-* verunt. M. T. the Messian Hereticks f, the Gentiles, and Heathen people:  
 Cic. de nat. whereof some in place of God worshipped Beasts unreason-  
 Deor. l. 1. able, as the Egyptians did a Calf g, an Ox, Cats, Vultures,  
 b *Protagoras* and Crocodiles; the Syrians, a Fish, and Pigeons; the Persi-  
 Deos in dubi- am vocavit; *Diagoras exclusi*. Lastan. de fal. Rel. cap. 2. c *August. contra Manich.* l. 2.  
 c. 1, 2. d *Clemen. Alex. str.* l. 5. e *Valentinus* 30. *Deorum prædicator*, saith *Cyril. Catech.* 6.  
 f *Epiphani. g Exodus* 32. h *Grand. Mémoria de mirabil.* l. 3. c. 56. i *Pisces Syria venerantur.*  
 Cic. de Senect. *Mémoria de mirab. l.* 3. c. 48.

ans a Dragon *l*; some as Gods have adored men, under the names of Jupiter, Mars, Mercury, and such like *m*; and some, even at this day for God do worship Kine, the Sun, and what they think good: so the inhabitants of Baly in the East Indies *n*.

Of the Anthropomorphites, which ascribed the form, and lineaments of man unto God *o*, thinking God to be like unto man.

Of such as put their trust, and confidence, to be reposed in God alone, either in men living, as do both the Persians in their Soldan *p*, and the Papists in their Pope, who with them is God *q*, their Lord and God *r*, of infinite power /: or in *s*. Who Saints departed this life, as do the same Papists, both in their *S. Francis*, whom they term, The Glory of God, prefigured by *Esay*, when he said, *Holy, Holy, Holy, &c.* - and in their *Thomas Becket*, whom, they say, God hath set over the works of his hands *v*, or in Beasts unreasonable, as doth the Mordwite Tartar *x*, or finally in riches, and other senseless creatures, as do the Atheists, and irreligious worldlings.

*o* Theodoret. l. 4. c. 10. *p* *Tues nostra fides, & in te credimus*: will the Persian say unto the Soldan. *P. Bizarus rerum Persic. l. 11.* *q* *Panormit. C. quanto Abbas.* *r* *Extravag. Joan. 22.* *s* *Extravag. de trans. epist. Quanto. t. Alcar. Francisc. l. 1.* *u* *Horæ B. virginis Mar. secundum usum Sarum. p. 15.* *x* *Russe Common-wealth, c. 19.*

## 2. Proposition.

*God is the Maker, and preserver of all things.*

The Proof from Gods Word.

**T**Hat the world, and all things both visible and invisible therein, both were made, and are preserved, by the Almighty, and onely power of God, are truths grounded upon the holy Scripture, and agreeable to the Confessions of Gods people.

For touching the creation of the world, we read that in the beginning God created the heaven and the earth *a*, &c. He made heaven and earth, *b* by him were all things created, which

which are in heaven, and which are in earth, things visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers, as things, were created by him, and for him *c*: by his Son he made the worlds *d*; and all these acknowledged by the Churches Primitive *e*, and Reformed at this day *f*.

*c* Col. 1. 16.

*d* Hebr. 1. 8.

*e* Creed A-

post. & Nicen.

*f* Confess. Helv.

2. c. 6, 7. Basil.

ar. 1. of France

ar. 7. Fland. ar.

ar. 12.

g Psal. 194. 1.

*c*.

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*c*.

And touching the preservation of all things by him created: My soul, praise thou the Lord, &c. (saith the Psalmist) which covereth himself with light, as with a garment, spreadeth the heavens like a curtain, which layeth the beams of his Chambers in the waters, and maketh the Clouds his Chariot, and walketh upon the wings of the winde; which maketh the Spirits his

g Psal. 194. 1.

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Messengers, and flaming fire his Ministers, &c. *g*

Are not two Sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? yea, and all the hairs of your head are numbred, saith our Savior Christ *b*. God, that made the world, and all things that are therein, he is Lord of heaven, and earth; he giveth life, and breath, and all things, and hath made of one blood all Mankind to dwell on all the face of the earth, and hath assigned the times, which were ordained before, and the bounds of their habitation, saith S.

*i* Acts 17. 24.

25, 26.

*i*.

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*Paul i.*

The Son is the brightness of the glory, and the engraved form of his person, and beareth up all things by his mighty Word *k*. The Churches of God in *Helvetia l*, *Basil m*, *France n*, and *Flanders o*, testify the very same.

*k* Hebr. 1. 13.

*l* Conf. 2. c. 7.

*m* Confess. Ba-

fil. ar. 1, 2.

*n* Confess. Gal.

ar. 18.

*o* Belg. ar. 12, 13

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*o*.

*o*.

*Errors, and Adversaries unto these Truths.*

Hereby are condemned all Hereticks, and Errors impugning either the creation of the world by God; or his Providence in the continuing, and preservation of the same.

Of the former sort was,

First, *Aristotle*, and his followers, which said, The world was eternal, and without beginning.

Next, the *Marcionites*, that held, how God made not the

*a* Tertul. 1. 1.

contr. Marc.

*b* Iren. Epiph.

*c* Philaster.

*c*.

*c*.

*c*.

*c*.

*c*.

*c*.

*c*.

*c*.

*c*.

3. *Simon Magus, Saturnius, Menander, Carpocrates, Cerinthus*, who ascribed the worlds creation to Angels *b*.

4. The

4. The *Manichees*, who gave the creation of all things unto two Gods, or Beginnings; the one good, whereof came good things; the other evil, whence proceeded evil things *c*.

*c* Epiph. Aug. cont. Man. c. 49

5. The same *Manichees d*, and *Priscillianists e*, which did affirm man to have been the workmanship not of God, but of the Devil.

*d* D. Aug. de fide contra Manich. c. 40.  
*e* Con. Brac. cap. 11.

6. The *Family of Love*, who deliver, that God by them made heaven, and earth *f*.

*f* Display of the Fam. of Love, H. 8. b.

7. The Papists, who give out how sacrificing Priests are the Creators of Christ *g*.

*g* Qui creavit me sine me, jam creatur mediante me, Stella Cleric. h Socrat. Hist. Eccles. l. 1. c. 22.

Of the later sort were

The Stoick Philosophers, and the *Manichees*, who are the great Patrons of Destiny, Fate, and Fortune *b*.

*i* Display of the Fam. H. 5. b.

The *Family of Love*, which may not say, God save any thing: for they affirm that all things be ruled by Nature, and not ordered by God *i*.

*k* Dii magni curant, parva negligunt. Cic. de nat. Deor. lib. 2. l In exposit. Symb.

The old Philosophers, who thought that inferior things were too base for God to be careful of *k*.

And lastly the *Epicures*, who think God is idle, and governeth not the same. Of which minde was *Cyprian*; who held, that God, having created the world, did commit the government thereof unto certain celestial powers *l*.

### PROPOSITION III.

In the Unity of the God-head there is a Trinity of Persons.

### The Proof from Gods Word.

The Scripture saith,

In the beginning God ~~the~~ Father *a*, the Son *b*, and the Holy Ghost *c*, created the heaven, and the earth.

*a* The Father by the Son made the worlds, Heb. 1.

By the Word of the Lord were the heavens made, and

*b* In the beginning was the Word, and the Word was with God, and that Word was God. The same was in the beginning with God, Joh. 1. 1, 2. *c* In the beginning God created the heaven, and the earth, *c* 6, and the Spirit of God moved upon the waters, Gen. 1. 1, 2.



d Psal. 33. 6. all the host of them by the d breath of his mouth.

Lo, the heavens were opened unto him; and *John* saw the Spirit of God descending like a Dove, and lighting upon him: and lo, a voice from heaven saying, This is my beloved

e Mat. 3. 16, 17 Son, in whom I am well pleased e.

Because ye are sons, God hath sent forth the Spirit of his Son into our hearts, which cryeth Abba, Father, saith the Apostle f: and again, The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all g.

f Gal. 4. 6.

g 2 Cor. 13. 13.

h 1 Joh. 5. 3.

i Creed Apo.

Nic. Athan.

k Conf. Hely.

1. ar. 6. & 2. c.

3. Aug. art. 1.

Gal. art. 6. Bel.

art. 6. Bohe. c.

3. Wittemb. c.

1. Suevic. art. 1.

And S. *John*: There are three, which bear Record in heaven, the Father, the Word, and the Holy Ghost, and these three are one h.

This truth hath always been i, and seriously is k, confessed in the Church of Christ.

### *Errors, and Adversaries unto this Truth.*

Then cursed are all opinions of men contrary hereunto: whereof

Some denied the Trinity, affirming there is one God, but not three persons in the Godhead: so did the Montanists a, and Marcellians b, and so do the Jews c, and Turks d.

Some, as the Gnosticks e, Marcionites f, and Valentinians, affirm there be more Gods then one, and yet not three persons, nor of one, and the same nature, but of a diverse, and contrary disposition.

Some think there be three Gods, or Spirits, not distinguished only, but divided also, as did the Eunomians g, and Tritheites.

Some fear not to say, that in worshipping the Trinity Christians do adore three Devils, worse then all the Idols of the Papists: and such Blasphemers were Hereticks, *Blandrat*, and *Alciat*.

Some will have a Quaternity of persons, not a Trinity: to be worshipped, so did *Anastasius* the Emperor command; and the Apollinarians did hold l. Some do grant, and acknowledge, the name of three in the Godhead, but deny their persons; such were the Noetians, Praxeneans, and Hermogenians.

These

These did say, how the same God was called by divers names in the holy Scripture, and therefore that the Father became flesh, and suffered; because one and the same God is called the Father, the Son, and the Holy Ghost. For which cause they were termed Patripassians: in this number was *Servetus*.

Again, some do grant the names, and persons of three, and yet deprive not onely the Son, and holy Ghost of their Divinity, but the whole Trinity also of their properties. For they say, there is three in heaven, viz. the Father, the Word, and Holy Ghost; howbeit (say they) the Father onely is very God, the Word is the breath of the Father, and the Holy Ghost is the Spirit created by God of nothing, through the Word: spoiling so both the Son, and Holy Ghost of their Deity, and the whole Trinity of their properties. Such were the Arrian, and Macedonian Hereticks, hence by-named Pneumatomachons, because they waged battel with the Holy Ghost.

And some do bring in other names of Deity, besides of the Father, Son, and Holy Ghost, as did the Priscillianists *m*.

*m* Concil. Bra-  
car. cap. 2.

## ARTICLE II.

Of the word of God, which was made very man.

The Son, which is 1 the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, 2 took mans nature in the womb of the blessed Virgin, of her substance: so that 3 two whole and perfect natures, that is to say, the God-head and Man-hood, were joyned in one person, never to be divided, whereof is one Christ, very God, and very man: who suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice, not onely for original guilt, but also for all actual sins of men.

The

*The Propositions.*

1. Christ is very God.
2. Christ is very man.
3. Christ is God, and man, and that in one person.
4. Christ is the Savior of mankind.

## PROPOSITION I.

*Christ is the very God.*

The Proof from Gods VVord.

**I**N the beginning was the Word, and the Word was with God, and that Word was God *a*. This is written of Christ. Therefore Christ is God.

Christ was begotten of the Father from everlasting *b*. Therefore very God.

This is life eternal, that they know thee to be very God, and whom thou hast sent, Jesus Christ *c*.

They shall call his name *Emmanuel*, which is by interpretation, God with us *d*.

Christ, he is the brightness of the glory, and the engraved Image of ( the Father ) his person, and beareth up all things by his mighty hand *e*. Therefore very God.

And this both hath been of the antient Christians *f*, and is the Faith of the Reformed Churches *g*.

the Holy Ghost is all one ; the glory equal, the Majesty co-eternal. Such as the Father is, such is the Son. The Father uncreate, the Son uncreate. The Father incomprehensible, the Son incomprehensible. The Father eternal, the Son eternal. The Father is Almighty, the Son Almighty. The Father is God, and the Son is God. The Father is Lord, and the Son is Lord. Symbol. Athanas. I believe in God the Father Almighty, &c. and in one Lord, Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God ; begotten, not made ; being of one substance with the Father. f Symbol. Nicen. g Confess. Helv. 1. ar. 11. 2. c. 11. Bohem. cap. 4. 6. August. ar. 6. Gal. ar. 13, 14. Belg. ar. 10. Wittemb. c. 2. Suevica ar. 1.

*The Errors, and Adversaries unto this Truth.*

Miserably therefore do they err, which either deny, or impugn

impugne the Deity of our Savior, as did certain old Hereticks, viz.

The *Arrians*, whereof some were called the *Douleians*, because in scorn they termed the onely begotten of God, the Fathers servant. *a*

*a* Theod. hæret. fab. lib. 4.

The *Cerinthians*. *b*

*b* Irenæus.

The *Ebionites*, among whom some said, that Christ Jesus was a meer man; others acknowledged him to be God, but not from everlasting. *c*

The *Eunomians*. *d*

*c* Euseb. Eccl. hist. l. 3. c. 27.

The *Samosatenians*, who thought, that Christ was not the Son of God before his Incarnation. *e*

*d* Basil. 5. contra Eunom.

The *Nestorians*, whose opinion was, that Christ became God by merit, but was not God by nature. *f*

*e* Concil. Bracar. cap. 2.

The *Macedonians*, which utterly denied the Son to be of one substance with the Father. *g*

*f* Liberatus.

The *Agnostes*, who held, that the Diviae nature of Christ was ignorant of some things. *h*

*g* Theodoret. l. 4. hæret. fab.

Again, some late Hereticks even to the death never would acknowledge Christ Jesus to be the true, and very God, as namely:

*h* Gregor. ep. 22. l. 8.

Certain *Catabaptists*. *i*

*i* Zuing. lib. contra Catab.

*Blandrat*. *k*

*k* Beza. ep. 19.

*Matthew Hamant* (burnt at *Norwich*, Anno 1579.) one of whose Heresies was, that Christ was a meer, and sinful man. *l*

*l* Holin. Chro. 12. 299.

*Francis Ket*, (burnt also at *Norwich*, Anno 1588.) who most obstinately maintained, that Christ was not God till after his resurrection.

*David George*, sometime of *Basil*, who affirmed himself to be greater for power then ever Christ was. *m*

*m* Hist. Davidis Georg.

In oppugning the Deity of our Savior, with these Hereticks join the Jews *n*, and Turks, which say, that Christ was a good man; such as *Moses*, and *Mahomet* were *o*: but not God.

*n* Lud. Caret. l. divinor. vilor. ad Judæos.

Hence *Amurath* the great Turk in his Letters unto the Emp. *Radolph* the Second Anno 1593. termed our Savior in derision, The Crucified God. Unto whom may be added the Family of Love *p*.

*o* Policy of the Turkish Emp. c. 5. p. 16.

*p* Display of the Fam. of Love. H. 7. ar.

## PROPOSITION II.

*Christ is very man.*

The Proof from Gods Word.

*a* The seed of the woman shall break thine head, Gen. 3. 15.

The Scepter shal not depart, &c. until Shiloh come, Gen. 49. 10.

*b* behold a Virgin shall conceive, and bear a Son, Isa. 7. 14  
c Mat. 10. 18, 23.

Luk. 1. 27, 31, 34.

*d* Luk. 2. 40.  
*e* When he had fasted 40. days, and 40. nights, he was afterward hungry, Mat. 4. 2.

*f* John 4. 7. He said, I thirst.

John 19. 28.

*g* Luk. 19. 41.  
*h* Mar. 4. 38.

*i* Mat. 27. 50.

Mar. 15. 37. Luk. 23. 46. Joh. 19. 30, 33. *k* Symb. Apost. *l* Symb. Athan. *m* Symb. Nicen.

*n* Confess. Helv. 1. ar. 11. & 2. c. 11. *o* Confess. basilar. 4. *p* Confess. nohem. c. 6. *q* Confess. Belg. ar. 18. *r* Confess. Gal. ar. 14. *s* Confess. August. ar. 3. *t* Confess. Wittemb. c. 2. *u* Confess. Suevica, ar. 2. *x* Harmon. Confess. Praef.

**H**olding the Humanity of Christ, we joyn with the blessed Prophets, and Evangelists, who either prophesied of his future Incarnation *a*, and conception in the womb of a Virgin *b*, or plainly avouched, and writ, both that the Virgin *Mary* was his mother *c*, and that, as very man, he grew, and increased in strength *d*, endureth hunger *e*, and thirst *f*, wept *g*, and slept *h*, and suffered death *i*.

Hence the antient Fathers, and Christians,

I believe in God, the Father Almighty, &c. and in Jesus Christ, &c. which was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead, and buried *k*.

The right faith is, that we believe, and confess, that our Lord Jesus Christ, the Son of God, is God and man. God, of the substance of the Father, begotten before the world; and man, of the substance of his Mother, born in the world. Perfect God, and perfect man, of a reasonable soul, and humane flesh subsisting. Equal to the Father, as touching his God-head, and inferior to the Father, touching his man-hood *l*.

I believe in one God, the Father Almighty, &c. and in one Lord Jesus Christ, &c. who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and was made man, &c. *m*.

The very same testifie Gods people in *Helvetia n*, *Basil o*, *Bohemia p*, the *Low Countries q*, *France r*, *Ausburgh s*, *Wittemburgh t*, *Suevia v*, with many mo besides *x*.

The

*The Errors, and Adversaries unto this Truth.*

Therefore most wicked were the Opinions of those men, which held, viz. that,

1. Christ really and indeed, had neither, body, nor soul, but was man in appearance only, as the *Manichees a*, the *Eutychi-ans b*, the *Marcionites c*, and the *Saturnians d*.  
a Aug. l. 14. contra Faust.  
b Niceph. l. 18. c. 52.
2. Christ had a body without a soul; as thought the *Euno-mians e*, the *Arrians f*, the *Apollinarians g*, with the *Theopaschites h*.  
c Philast. Beza epist. 81.  
d Iren. l. 1. c. 22. e basil. contra Eunom.  
f Theodoret. hæret. fab. l. 4. g Ruffin. lib. 2. c. 20.
3. Christ took the flesh of the Virgin *Mary*; so did the *Valentinians i*, and so think the *Anabaptists k*, and the *Family of Love*, who make an Allegory of the Incarnation of Christ *l*.
4. Christ took flesh only, of the Virgin, but no soul; as the *Arrians m*.
5. Christ took flesh not of the Virgin only but by the seed of man too; so said *Ebion n*, and *Carpocrates*.
6. The flesh of Christ was spiritual, and his soul carnal; so dreamed the *Valentinians p*.
7. The carnal body of Christ was consubstantial with the Father, as published the *Apollinarians q*.
8. The Humane nature of Christ before his passion was devoid of Humane affections; so thought the *Seyerites r*.

## PROPOSITION III.

*Christ is God, and man, and that in one person.*

## The Proof from Gods Word.

**T**HAT the Divine, and Humane Natures of Christ are united in one person, it accordeth with the holy Scripture. For,

The Word was made flesh, and dwelt among us: (and we saw the glory thereof, as the glory of the only begotten of the Father) full of grace, and truth, saith the Evangelist *John a*. a Joh. 1. 14.  
And *Matthew*: Jesus when he was baptized, &c. Lo, a voice



(came from heaven, saying, This is my beloved Son, in whom

*b* Matth. 3. 17. I am well pleased. *h*

He that descended is even the same that ascended, far above

*c* Eph. 4. 10. the heavens, that he might fill all things, saith *S. Paul. c*

Again Christ Jesus, being in the form of God, thought it no robbery to be equal with God, he made himself of no reputation, and took on him the form of a servant, and was made like unto man, and was found in shape as a man, &c. wherefore God hath also highly exalted him, &c. that every

*d* Phil. 2. 6, 7,  
9. 11.

tongue should confess, that Jesus Christ is the Lord, unto the glory of God the Father *d*.

And the same Apostle: There is one God, and one Mediator between God and man, even the man Christ Jesus, who

*e* Tim. 2. 5, 6. gave himself a ransom for all men. *e*

Upon these, and the like grounds,

I believe in God, the Father Almighty, &c. and in Jesus Christ his only Son our Lord, which was conceived by the ho-

*f* Symb. Apost. ly Ghost, born of the Virgin *Mary. f*

The right faith is, That we believe, and confess, that our Lord Jesus Christ, the Son of God, is God and man, &c. who although he be God and man, yet he is not two, but one Christ. One, not by the Conversion of the Godhead into flesh, but by

*g* Symb. Ath.

taking of the manhood unto God. One altogether, not by confusion of substance, but by unity of person *g*. I believe in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, light of light,

*h* Sym. Nicen.

*i* Confes. Hel.

1. C. 11. & 2.

ar. 11. Basil.

ar. 4. Bohem.

ar. 6. Galat. 15

Belg. ar. 19.

August. ar. 3.

Wittem. c. 2.

Suevica, ar. 2.

Harmon. Con-

fess. Praef.

very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, &c. came down from heaven, and was incarnate, &c. He suffered, and was buried, &c. and he shall come again, &c. *h* say the antient and first Christians.

The very same is the belief, and confession of all the Reformed Churches at this present, and always hath been. *i*

*Errors, and Adversaries unto this truth.*

Detestable therefore is the error

Of

Of the *Acephalians*; who denied the properties of the two natures in Christ *a*.

*a* Hartman Schedel.  
*b* Niceph. l. 16. cap. 33.

Of the *Severies* *b*, of *Eutyches*, and *Dioscorus*, who affirmed the Divinity, and Humanity of Christ, to be of one and the same nature.

Of the *Monothelites*; who denied that two wills, *viz.* a Divine, and Humane, were in Christ. *c*

*c* Volater. l. 1.

Of *Theodorus Mesechini*; who said, that the Word was one thing, and Christ another. *d*

*d* Magdeburg Ecclef. Hist.

Of *Nestorius*; who denied the two natures of Christ to be any otherwise united, then one friend is joined to another *e*, which only is in good will, and affection.

Cen. 6. c. 5. fol. 319.  
*e* Niceph. l. 18. c. 48.

Of *Servetus*; who said of Christ, that he was the pattern of all things, and but a figure of the Son of God; and that the body of Christ was compact of three uncreated Elements *f*, and so confounded, and overthrew both Natures.

*f* Beza ep. 81. Confess. Gal. ar. 14.

Proposition 4.

*Christ is the Savior of Mankind.*

The proof from Gods Word.

Christ to be the Savior of Mankind, we finde it perspicuously in the holy Scripture, which teacheth us, that Christ was crucified, dead, and buried *a*; and that to reconcile his Father unto us *b*; and to be a Sacrifice for all sins of men. *c*

*a* Mat. 27. 26. &c.

Hence I believe the forgiveness of sin. *d*

He suffered for our salvation. *e*

*b* We were reconciled to God by the death of his Son, Rom. 5.

For us men, and for our salvation, he came down from heaven; *f* say our Forefathers in their Confessions: as do also our brethren throughout Christendom. *g*

*c* 10. God hath reconciled us unto himself by Jesus Christ;

2 Cor. 5. 18. by his Cross, Eph. 2. 16. It pleased the Father, &c. by him to reconcile all things unto himself, Col. 1. 10, 30. *c* He hath born our infirmities, and carried our sorrows, Isa. 53. 4. He is the Lamb of God, which taketh away the sin of the world, Joh. 1. 20. Christ hath redeemed us from the curse of the Law, when he was made a curse for us, Gal. 3. 13. God hath made him sin for us, which knew no sin, that we should be the righteousness of God in him, 2 Cor. 5. 2. He is the reconciliation of our sin, and not for ours onely, but also for the whole world, 1 Joh. 2. 2. *d* Symb. Apost. *e* Symb. Ath. *f* Symb. Nican. *g* Confess. Helv. 1. c. 11. & 2. ar. 11. Basil. ar. 4. Bohem. ar. 6. Gal. ar. 12, 16, 17. Belg. ar. 20, 21. August. ar. 3. Saxon. ar. 3. Wittemb. c. 2. Suevica. Harmon. Confess. Praef.

*The Errors, and Adversaries unto this Truth.*

Wicked then are all Opinions, and Assertions, contrarying, and crossing this truth : as,

*a* D. August. de Trin. l. 5. That the Father in his Deity, not the Son in his Humanity, did suffer : which error the *Patristians* did hold *a*.

*b* Magdeburg. Eccles. Hist. Cent. 4. c. 5. That Christ, as well in his Divinity, as in his Humanity, suffered for mankind : an error of *Apollinaris* of old *b* ; and of *Isebius*, and *Andreas Musculus*, of late years *c*.

*d* Iren. l. 1. c. 23. That the whole, and Holy Trinity was crucified, as said *e* Nic. l. 18. c. *Petrus Antiochenus*.

*f* 53. That Christ really, and indeed, hung not on the Cross : for his Passion was in shew only, said the *Cerdonites d*, the *Euty-chians b*, and the *Manicheans f* : and another man, said the *Theopaschites g*, and the *Basilides h*, yea the very Devils, and *h* Theod. Ter. not Christ, said the *Manichees i*, suffered, and hung on the Cross.

*i* August. de Fide, c. 32, 33. That the whole Passion of Christ is to be understood Allegorically, and not according to the Letter ; as the *Family of Love* do think *k*.

*k* H. N. Instr. ar. 4. sent. 17, 29. That Christ on the Cross hath suffered for the Redemption of mankind, and shall suffer again for the salvation of the Devil, 2 as Jesus ; (such Hereticks there have been ) *l*, but shall again suffer as Jesus Christ ( which was one of *Francis Ket* his Heresies, for which he was burned ; ) 3 for men, but one mother *Jane* is the Savior of Women : a most execrable assertion of *Posfellus*, the Jesuite *m*.

*n* Jesuits Cat. 1 book, c. 10. The fantasies of the *Jacobites n*, and *Turks o*.

*o* Niceph. l. 18. c. 52. The Popish doctrine touching the Mass, prayers unto Saints, pardons, and Purgatory, which make the Passion of Christ either of none effect, or to put away but Original sin only *p*.

*p* See art. 22. That albeit our Savior hath suffered for all men in general : yet both each man must suffer for himself in particular *q* ; and the works of one man may satisfie the justice of God for another *r* : which are Popish errors.

*q* Test. Rhem. in Rom. 8. 17. That Christ died not for the sins of all men ; and that some  
*r* Ibid. in Col. 2. 24. sins

finns are so filthy, and enormous, as Christ his blood upon true repentance of the Delinquents part, cannot wash them away : which was *Kains* s, *Francis Spira* t, and other desperate persons error.

Gen. 4.  
Hist. F. Spira.  
v Prophecy of  
the Spir. cap.  
19. sent. 3.

That whatsoever is written touching Christ his sufferings, must in us, and with us be fulfilled ; the false Doctrine of  
H. N. v

### ARTICLE III.

Of the going down of Christ into Hell.

*As Christ died for us, and was buried : so also it is to be believed, that he went down into Hell.*

The Propositions

*Christ went down into Hell:*

The Proof from Gods Word:

**S**undry be the Texts of Scripture for Christ his descension into Hell.

Mine heart was glad (saith *David* a ; a figure of Christ) and my glory rejoyced, my flesh also shall rest in hope. For why ? Thou shalt not leave my soul in Hell.

4 Pl. 16. 10, 11.  
Acts 2. 25, 27.

O Lord my God, I cried unto thee, and thou hast healed me. Thou Lord hast brought my soul out of Hell.

I will thank thee, O Lord my God, with all my heart ; and will praise thy name for evermore b. For great is thy mercy towards me ; and thou hast delivered my soul from the nethermost Hell.

c Pl. 86. 12, 13

In that he ascended, what is it, but that he had also descended first into the lowest part of the earth ? He that descended, is even the same, that ascended far above all heavens, that he might fill all things d.

d Eph. 4. 9, 10.

O Death, where is thy sting ? O Hell, where is thy victory e ? Also that Christ went down into Hell, all sound Christians

1 Cor. 15. 55.

f He descend-  
ed into Hell.  
Symbol. A-  
post. Athan-  
g Confess.

Helv. 2. c. 11.  
Bas. ar. 2. Aug.  
ar. 3. Suevica  
ar. 22.

ans both in former days f, and now living g, do acknowledge; howbeit in the interpretation of the Article there is not that consent as were to be wished: some holding, that Christ descended into Hell:

1. As God onely and not man; as they do, which say, how Christ descended powerfully, and effectually, but not personally into Hell; and that the Deity exhibited it self, as it were present in the infernal parts, to the terror of the Devil, and other damned Spirits.

2. As man onely; and that, as some think, in body onely, as when death, as it were, prevailed over him lying in the grave; as others deem, in soul onely, when he went unto the place of the reprobate, to the increasing of their torments.

3. As God and man in one person; as they do, which affirm that Christ in body and soul went, some think, as it were into Hell; when upon the Cross, and elsewhere he suffered the terrors, and torments, prophesied of, *Isa. 53. ver. 6, 10. Psal. 116. ver. 2. and mentioned, Mar. 26. v. 38. or 27. v. 46. Luk. 22. v. 42.* some say even into Hell. (the very place destined for the Reprobate) which he entered into the very moment of his Resurrection, at which time he shewed, and declared himself a most glorious Conqueror both of death, and Hell, the most powerful enemies.

*Errors, and Adversaries unto this truth.*

But till we know the native, and undoubted sense of this Article, and mystery of Religion; persist we adversaries unto them which say:

That Christ descended not into Hell at all, calling this Article an error, and a fable, as *Carlike* doth. *a*

*a* Carlike a-  
gainst D.

Smith. p. 28,  
77.

That Christ, being dead, descended into the place of everlasting torments, where in soul he endured for a time the very pains, which the damned Spirits without intermission do abide.

*Bannisters error. b*

*b* Treat. of  
Bannisters er-  
rors.

That Christ alive upon the Cross humbled himself *usq; ad inferni tremenda tormenta*, even unto the dreadful torments of Hell:

Hell c: endured for a time those torments, *qualis reprobis in aeternum sensuri sunt*, which the reprobates shall everlastingly suffer in Hell d: even despaired of Gods mercy, finding God at this time, *Non Patrem, sed Tyrannum*, not a Father, but a Tyrant, and overcame despair by despair, death by death, Hell by Hell, and Satan by Satan e: suffered actually all the torments of Hell for our redemption, and descended into the heaviest torments, that Hell could yield f: suffered the torments of Hell, the second death, abjection from God g: and was made a curse; that is, had the bitter anguish of Gods wrath in his soul and body, which is the fire, that shall never be quenched h.

That Christ personally in soul went down into Lake Limbo, to fetch from thence, as *Canisius* i, to loose from thence, as *Vaux* saith k, the souls of our forefathers, which afore his death (as the Papists dream) were shut up in the close prison of Hell l.

That Christ by his descension hath quite turned Hell into Paradise, *Costerus* the Jesuites error m.

c Pages Catech. Latin. d Pisc. in Luc. 12. 10. e Ferus in Matth. 27. f Humes Rejoind. p. 38. 138. 152. g Household Catech. h Giffords Catech. i Canis. Catech. k Vaux Catech. l Test. Rhem. annot. Luk. 16. 26. m Coster. Institut. l. 5.

## ARTICLE IV.

### Of the Resurrection of Christ.

*Christ did truly arise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heaven, and there sitteth untill he return to judge all men at the last day.*

#### The Propositions.

1. Christ is risen from the dead.
2. Christ is ascended into heaven:
3. Christ shall come again at the last day, to judge all men, even the quick, and the dead.



## PROPOSITION I.

*Christ is risen from the dead.*

## The Proof from Gods Word.

*a* Thou wilt not suffer thine holy One to see corruption, Pſal. 16. 10. After he is killed, he shall rise again the third day, Mark 9. 31, and 16. 34. Luke 9. 32.

**T**He Resurrection of Christ may easily be proved from the holy Scriptures, in which it is evident, first, that Christ should *a*; and next that he did rise from death unto life, both by his appearing to *Mary Magdalen b*; to divers women *c*, to two *d*, to tene *e*, to all the Disciples *f*, to more then five hundred brethren at once *g*, to sundry persons by the space of forty days together *h*, and by the testimony also of the Apostles, *Peter i*, and *Paul k*.

A truth both believed, and acknowledged by Gods people from age to age *l*.

*b* Joh. 20. 14. *c* Mat. 28. 9. *d* Luke 24. 13, 15, 30, 31. *e* John 20. 19. *g* 1 Cor. 15. 6. *h* Acts 1. 2. *i* Acts 1. 2, 22, and 32. *k* Acts 17. 2, 3. Rom. 10. 9. *l* 1 Cor. 15. 4, 5, &c. *l* Symbol. Apost. Arhan. Nicen. Confes. Helvet. 1 Art. 11. & 2c. 11. Basil. Art. 4. Bohem. c. 6. Gal. 15, 16. Belg. Art. 20. August. Art. 3., Suevic. Art. 2. Harmon. Confes. Præf.

*Errors, and Adversaries unto this truth.*

*a* The Sadduces say there is no resurrection, Mat. 22. 23. They deny there is any resurrection, Luk. 20. 27. They say there is no resurrection, neither Angel, nor spirit, Acts

Utterly false then, and unchristian is the opinion of those men, which utterly deny the resurrection of any flesh, as did the Sadduces *a*, the false Apostles *b*, *Simon Magus c*, and the *Manichees d*.

Which would acknowledge no resurrection of Christ, as would not, nor will the Jews *e*, nor Heretick *Hamant f*, nor *David George*, one of whose errors was, that the flesh of Christ was dissolved into ashes, and so rose no more *g*.

Which affirm (as did *Cerinthus*) that Christ shall rise again, but yet is not risen *h*.

23. 8. *b* How say some among you, that there is no resurrection of the dead, 1 Cor. 15. 12. *c* Epiphani. *d* August. contra Faust. l. 4. c. 16. *e* Mat. 28. 13, 15. Jud. Catech. l. divinor. visor. *f* Holinsh. Chron. fol. 1299. *g* Hist. Davidis Georg. *h* Philaster.

Which

Which say, how our Saviour, after his resurrection, was so deified, as he retained no more the parts, and properties of his body and soul, nor the union of both Natures, but is meerly God. So thought the *Schwenkfeldians*:

Which take the Resurrection of Christ to be but an Allegory, and no true, and certain history, as do the Family of *i* Display in Love *i*. Allens Confel.

# PROPOSITION II.

*Christ is ascended into heaven.*

## The Proof from Gods Word,

In saying how Christ with his body is ascended into heaven, and there sitteth, and abideth, we do agree with the Prophets *a*, Evangelists *b*, and Apostles *c*, with the antient Fathers *d*, and Gods people our brethren, throughout all Christendome *e*.

*The Errors, and Adversaries unto this truth.*

But we altogether dissent from *Hamant*, the *English* Heretick, which denied the Ascension of Christ *a*.

Also from *Ket*, the Heretick, and Apostate, which likewise denied our Saviors Ascension, affirming that his Humane Nature is not in heaven, but in *Judea*, gathering a Church, and people.

Also from the *Germane* Ubiquitaries, and Papists, they saying, that Christ, as man, is not only in heaven, but in earth too at this instant, wheresoever the Deity is *b*, these affirming the Humane Nature of Christ is, wheresoever the Sacrament of the Altar is administred *c*.

Also from the *Montanists*, *Cataphrygians*, and *Carpocratians* *d*, who held how Christ not in body, but in soul ascended into heaven.

From the Papists, who say, that Christ ascended into heaven,

*a* Psa. 47. 5, 68, 18, 110, 1.  
*b* Mat. 23. 44. 25, 64.  
*Act.* 1. 9.  
*Luk.* 24. 51.  
*c* Rom. 8. 34.  
*Eph.* 4. 8.  
*d* Symb. Apost. Athan. Nicen.  
*e* Conf. Helv. 1. Art. 11. & 2. c. 11.  
Basil. Art. 4.  
Bohem. c. 6.  
Gal. Art. 15.  
Belg. Art. 20.  
August. Art. 3.  
Saxon. Art. 3.  
Suevic. Art. 2.  
*a* Helinsh. chr. fol. 1299.  
*b* Ja. Smidelin. Ubiquitatis Apostolus, Beza, epist. 61.  
*c* Ergo it is not in heaven, unless heaven be upon earth.  
*d* Philast. Theodor.

carried with him the souls, which he loosed from captivity, and bondage of the Devil, even the souls of the righteous, afore that time not in heaven, but in *Limbo* e.

e Catech.

Trid. in Sym.  
verba, Descen-  
dit ad inferos,  
& ascendit ad  
cœlos.

Vaux Cat. c. 1.  
Test. Rhem.

an. marg. pag.  
633.

f D. Ma. hom.  
in Evang. in  
festo Ascen.  
Dom. & in  
Epist. Dom.  
Ascen. Dom.

And lastly from those *Germane* Divines, which think, that our Savior carried with him into heaven the faithfull people, in soul and body, raised at his resurrection f.

### PROPOSITION I.

*Christ shall come again at the last day, to judge all men, even the quick and the dead.*

### The Proof from Gods Word.

God anointed Jesus of Nazareth with the holy Ghost, and with power, &c. Him God raised up the third day, &c. And he commanded us to preach unto the people, and to testify, that it is he, that is ordained of God a Judge of quick, and dead;

g Acts 10. 38. faith S. Peter. g

40, 41.

h Rom. 2. 16.

i 2 Tim. 1. 8.

k Jam. 5. 9.

l Symb. Apost.

Nicen. Athan.

Conf. Helv.

2. c. 11. & 1. ar.

21. Basil. 3r. 9.

Bohem. cap. 6.

Belg. art. 37.

August. art. 3.

Suevic. art. 2.

God shall judge the world by Jesus Christ h.

Jesus Christ shall judge the quick, and dead, at his appearing, and in his Kingdom, &c. Henceforth is laid up for me the crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all them also, that love his appearing, faith S. Paul. i

The Judge standeth before the door, S. James. k

And this Gods Church, and people do firmly believe, and faithfully confesse l.

### *Errors and Adversaries unto this truth.*

On the other side, both they abroad, and we at home, abhor them for their opinions, which said; that

m Philaster.

There shall be no general Judgement at all, as did the *Manichees* n, and do the *Atheists*.

That the Devils, and the most ungodly, some of them, and namely, so many as in Hell do call upon God for mercy, and forgive-

forgiveness say the *Turks*, *b* yea of all them, say the *Orig-*  
*nists c*, and *Catabaptists d* shall be saved.

That the wicked shall not be judged at all, but shall dy as  
the brute beasts, and neither rise again in body, nor come unto  
judgement. An error of the Family of Love *e*.

That Christ shall not be the future Judge; so thought both  
*David George, Coppinger, and Arthington*: For that *George* ru-  
mor'd himself to be Judge of the whole world *f*, and *Coppinger*,  
and *Arthington* published how *William Hacker* was come to  
judge the world, and themselves to be his Angels for the sepa-  
rating the Sheep from the Goats *g*.

That besides Christ, the Pope is Judge of the quick, and  
dead, an error of the Papists *h*.

That afore the Judgement there shall be a golden World;  
the godly, and none besides, enjoying the same peaceably, and  
gloriously, as the *Jews* imagine *i*.

That the Belief, touching the general judgement of Christ  
over the living and dead, is a Doctrine mystical, or a mystery,  
( no history ) as *H. N.* teacheth.

That the righteous are already in godly glory, and shall  
from henceforth live everlastingly with Christ, and reign up-  
on earth, as the Family of Love holdeth.

*b* Pol. of the  
Turks Emp.  
*c* 23.  
*e* Aug. conf.  
art. 17.  
*d* Bulling.  
cont. Carabap.  
*l* 1. tract.  
*e* Display of  
the Fam. H. 6.  
*f* Hist. David.  
*g* Georg.  
*g* Conspir. for  
pretend. Re-  
for. p. 47, 55.  
*h* Arthing. sedu.  
*h* Extravag. de  
sent. Excom.  
*C.* à nobis, &  
24. q. 2.  
*i* Conf. Aug.  
art. 17.  
*h* H. N. in his  
Instruēt. præf.  
sent. 5.  
*l* H. N. Ibid.  
sent. 1. art. 8.  
sect. 35. and in  
his Evang.  
*c* 1. sect. 1.  
A lent confes.  
in the Display.

## ARTICLE V.

### Of the Holy Ghost.

*The holy Ghost* <sup>2</sup> *proceeding from the Father, and the Son,*  
*is of one substance, majesty, and glory with the Father,*  
*and the Son, very, and eternal God.*

### The Proposition.

1. The Holy Ghost is very, and eternal God.
2. The Holy Ghost is of one substance, majesty, and glory  
with the Father and the Son.

3. The Holy Ghost proceedeth from the Father and the Son.

PROPOSITION I.

*The Holy Ghost is very, and eternal God.*

The Proof from Gods Word.

**T**HE Holy Ghost to be the very and eternal God, the Scriptures teach us. For he is the Creator of all things. In the beginning God created the heaven and the earth, &c. And <sup>a</sup> Gen. 1. 1, 2. the Spirit of God moved upon the waters <sup>a</sup>. O Lord, how manifold are thy works, &c. If thou hide thy face, they are troubled; if thou take away their breath, they <sup>dye</sup>, and return to their dust: If thou send forth thy Spirit, they are created <sup>b</sup>: <sup>b</sup> Psal. 104. 24, *Ergo* the Holy Ghost is God.

<sup>29, 30.</sup> Christians are to be baptized in the name of the Holy Ghost <sup>c</sup>, as well as of the Father, and the Son. Therefore is he very God.

<sup>d</sup> Act. 5. 3, 4, *Ananias* lyed unto God <sup>d</sup>, and *Sapphira* tempted God, when both he lied unto the Holy Ghost, and she tempted the Spirit of the Lord.

As God, he chooseth, assigneth, and sendeth forth men for <sup>e</sup> Act. 13. 2, 4. the ministry of the Gospel <sup>e</sup>; as God, he decreeth orders <sup>f</sup> Act. 15. 28. for his Church, and people <sup>f</sup>, and as God he is to be invoked, <sup>g</sup> 2 Cor. 13. 13. and prayed unto, as well as the Father, and the Son <sup>g</sup>.

Upon this and the like words, I believe in the holy Ghost <sup>h</sup>, <sup>i</sup> Symb. Nicen. I believe in the holy Ghost, the Lord, and giver of life: The <sup>k</sup> Symb. Athan. Catholick Faith is this, that we worship one God in Trinity, <sup>l</sup> Confess. Helv. and Trinity in Unity, &c. The Father is God, the Son is God; <sup>Basile. art. 1.</sup> and the Holy Ghost is God; and yet they are not three Gods, <sup>Bohem. c. 3.</sup> but one God <sup>k</sup>, &c. say the antient Fathers, which also is the <sup>Belg. art. 8.</sup> Faith, and confession of all Gods people at this day <sup>l</sup>.

<sup>August. art. 1.</sup>  
<sup>Witteemb. c. 1.</sup>  
<sup>Suevic. art. 1.</sup>  
<sup>Gal. 6. Harm.</sup>  
<sup>Conf. Præfat.</sup>

*The Errors, and Adversaries unto this truth.*

This maketh to the condemnation of the *Pneumatomachies*, whereof,

whereof some impugne the Deity of the Holy Ghost, as did in old time *Samosatenus* <sup>a</sup>, and *Phorinus* <sup>b</sup> of late years, *Serve-* <sup>a</sup> Epiph.  
*us* <sup>c</sup>, *Ochinus* <sup>d</sup>, abroad, and *Francis Ket* <sup>e</sup>, *Hamant* <sup>f</sup>, and <sup>b</sup> Vinc. Lyr. l.  
certain *Brownists* <sup>g</sup> among us at home. Some affirm the Holy <sup>c</sup> advers. Hær.  
Ghost to be but a meer Creature, as did *Arius* <sup>h</sup>, the *Semi-Ari-* <sup>c</sup> Beza epist. 1.  
*ans* <sup>i</sup>, the *Macedonian* Hereticks <sup>k</sup>, the *Tropicks* <sup>l</sup>, *Ochinus* <sup>m</sup>. <sup>d</sup> Zanch. de 3.  
Some have assumed the stile, and title of the Holy Ghost unto <sup>e</sup> El. l. 4. c. 1.  
themselves, as did *Simon Magnus* <sup>n</sup>, *Montanus* <sup>o</sup>, and *Manes* <sup>p</sup>. <sup>f</sup> Burnt at  
Norwich, 14.  
Jan. 1588.

Some have given the title of the Holy Ghost unto men, and <sup>f</sup> Holinsh: Chr.  
women: fol. 1297.

So *Hierax* said, that *Melchisedech* was the Holy Ghost <sup>g</sup>.

*Simon Magnus* termed his *Helene* the Holy Ghost <sup>r</sup>.

The *Helchiesais* said, the Holy Ghost was a woman, and <sup>g</sup> Who whif-  
the natural sister of Christ <sup>f</sup>. per in corners  
that we must  
not believe in  
the Holy

Many Papists, and namely the *Franciscans* <sup>t</sup>, blush not to <sup>h</sup> Ghost, faith  
say, that *S. Francis* is the Holy Ghost. <sup>i</sup> Bredwell writ-  
ting against  
Golver, p. 102.  
<sup>h</sup> Theod. l. 5.  
c. 10.  
<sup>i</sup> Philast.

## PROPOSITION II.

*The Holy Ghost is of one substance, majesty, and glory  
with the Father, and the Son.*

### The Proof from Gods Word.

The Holy Ghost effected the Incarnation of Christ <sup>a</sup>, teach- <sup>q</sup> Epiph.  
eth all things <sup>b</sup>, leadeth into all truth <sup>c</sup>, giveth utterance to his <sup>r</sup> Epiph.  
servants <sup>d</sup>, and gifts unto his people <sup>e</sup>, placeth rulers in the <sup>f</sup> Epiph.  
Church, and overseers to feed the flock of God <sup>f</sup>, sealeth the <sup>g</sup> Alcar. Fr. l. 1.  
Elect unto the day of Redemption <sup>g</sup>, as well as the Father, and <sup>h</sup> Mat. 1. 18, 20.  
the Son, and these three, viz. the Father, the Word, and the <sup>i</sup> Luke 1. 35.  
Holy Ghost are one <sup>h</sup>. Therefore is the Holy Ghost of one <sup>j</sup> Joh. 14. 26.  
substance, majesty, and glory with the Father, and the <sup>k</sup> Joh. 16. 13.  
Son. <sup>l</sup> Acts 2. 4.  
<sup>m</sup> 1 Cor. 12. 8.  
<sup>n</sup> Acts 20. 28.  
<sup>o</sup> Eph. 4. 30.  
<sup>p</sup> 1 Joh. 5. 7.

And this was the belief of the antient Fathers.

I believe (say they) in the Holy Ghost, the Lord, and giver  
of life, &c. who with the Father, and the Son together is wor-  
shipped



i Symb. Nicen.

k Symb. Aths.

l Conf. Helv.

1. art. 6. &amp; 2. c.

3. Basil. ant. 1.

Bohem. c. 3.

Gal. art. 1. Belg.

art. 1. Aug. ar.

1. Wittenb.

c. 1, 2. Suevic.

art. 1.

shipped, and glorified, who spake by the Prophets i.

The Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost, &c. And in this Trinity none is afore, or after other, none is greater, or less than another; but the whole three persons be coeternal together, and coequal k.

The very same do all Reformed Churches believe, and confess l.

*The Errors and Adversaries unto this truth.*

a Zanch. de 3.

El. par. 2. l. 5.

c. 1.

b Aug. cont.

Mar. Arrian.

c Ruffin. l. 1.

c. 25.

d Niceph. l. 9.

c. 47.

e Confel.

Aug. 5. art. 8.

f Pol. of the

Tur. Emp. 3. c.

\* Hutchinson

in his Image

of God, c. 24. p.

112. 3.

g H. N. in his

Instruct. pref.

sent. 7.

h Idem in his

Spir. land pref.

lect. 14.

i Sen. l. 1. dist.

lect. 5. 2.

k Zanch. de 3.

El. par. 1. l. 4.

c. 1.

l Zanch.

ib. l. 1. c. 2.

The premisses do make against the *Trisheites*: which affirm the Holy Ghost to be inferior unto the Father a.

Against the *Arrians*, who said the Holy Ghost was inferior to the Son b.

Against the *Macedonian* Hereticks, who held the Holy Ghost to be but a minister, and a servant of the Father, and the Son c; yet of more excellent majesty, and dignity, then the Angels d.

Against many erroneous spirits, which deliver the Holy Ghost to be nothing else but the motion of God in his creatures, as did the *Samosarenians*. e

A bare power, and efficacy of God, working by a secret inspiration, as the *Turks* f, and certain *English* Sadduces do imagine \*. g

The Inheritance allotted to the faithfull g, and the being, or virtuous estate of Christ h, as dreameth H. N.

The affection of Charity, or Love within us, an error of *Petrus Lombardus*. i

Gods Love, favor, and virtue, whereby he worketh in his children, so thought *Ochinus*, k, and *Servetus*. l.

## PROPOSITION II.

*The Holy Ghost proceedeth from the Father, and the Son.*

The Proof from the Word of God.

The proceeding of the Holy Ghost from the Father, and the Son, we gather from the Holy Scripture, which teacheth how the Father sendeth the Comforter, which is the Holy Ghost, in the name of the Son *a*, and the Son sendeth the Comforter, *a* Joh. 14. 26. the Spirit of truth, *b* unto the Father *b*, he proceedeth of the Father *c*, and is sent of the Son *d*. *b* Joh. 15. 26. *c* Ibid. *d* Joh. 16. 7.

So with us say the ancient Fathers, and Christians,

He proceedeth from the Father, and the Son *e*.

*e* Symb. Nicen.

The Holy Ghost is of the Father, and of the Son, neither made, nor created, but proceeding. So there is one Father, not three Fathers, one Son, not three Sons; one Holy Ghost, not three Holy Ghosts *f*, which is the faith of the modern Christians *g*.

*f* Symb. Athan.

*g* Conf. Helv.

*1. c. 3. Gal. c. 3.*

*Belg. art. 8. 11.*

*Wittenb. c. 3.*

*Suevic. art. 3.*

*The Adversaries unto this truth.*

This discovereth all them to be impious, and to err from the way of truth, which hold, and affirm, That the Holy Ghost proceedeth neither from the Father, nor the Son, but is one and the same person, that Christ is, as the *Arrians* do *a*.

*a* Basil. serm.

*de Spir. San.*

*b* Russe Com-

*monweal. c. 23.*

*c* Guagnin. de

*Relig. Moscov.*

*d* Father de

*Relig. Mosc.*

*e* T. Sent. l. 1.

*distinct. 14.*

That the Holy Ghost proceedeth from the Father, but not from the Son, as at this day the *Grecians* *b*, the *Russians* *c*, the *Moscovites* *d* maintain.

That there is a double proceeding of the Holy Ghost; one temporal, the other eternal, an error of *Peter Lombard* *e*, uncontrolled hitherto, and therefore well liked of the Papists.

## ARTICLE VI.

*Of the sufficiency of the Holy Scripture for salvation.*

*Holy Scripture* <sup>1</sup> containeth all things necessary for salvation : so that whatsoever is not read therein , nor may be proved thereby, is not to be required of any man , that it should be believed as an article of the faith, or be thought requisite, and necessary to salvation. <sup>2</sup> In the name of the Holy Scripture we do understand those Canonical Books of the Old, and New Testament, of whose authority was never any doubt in the Church.

*Of the names, and number of the Canonical Books.*

<i>Genesis.</i>	<i>The 1 Book of Chronicles.</i>
<i>Exodus.</i>	<i>The 2 Book of Chronicles.</i>
<i>Leviticus.</i>	<i>The 1 Book of Esdras.</i>
<i>Numbers.</i>	<i>The 2 Book of Esdras.</i>
<i>Deuteronomie.</i>	<i>The Book of Esther.</i>
<i>Iosbua.</i>	<i>The Book of Job.</i>
<i>Judges.</i>	<i>The Psalms.</i>
<i>Ruth.</i>	<i>The Proverbs.</i>
<i>The 1 Book of Samuel.</i>	<i>Ecclesiastes, or The Preacher.</i>
<i>The 2 Book of Samuel.</i>	<i>Canticles, or Song of Solomon.</i>
<i>The 1 Book of Kings.</i>	<i>4. Prophets the greater.</i>
<i>The 2 Book of Kings.</i>	<i>12. Prophets the less.</i>

*And the other Books ( as Hierome saith ) the Church doth read for example of life, and instruction of manners ; but yet doth it not apply to stablish any Doctrine : such are these following.*

*The*

<i>The 3 Book of Esdras.</i>	<i>Baruch the Prophet.</i>
<i>The 4 Book of Esdras.</i>	<i>Song of the 3 children.</i>
<i>The Book of Tobias.</i>	<i>The Story of Susanna.</i>
<i>The Book of Judith.</i>	<i>Of Bel, and the Dragon.</i>
<i>The rest of the Book of Hester.</i>	<i>The Prayer of Manasses.</i>
<i>The Book of Wisdom.</i>	<i>The 1 Book of Maccabees.</i>
<i>Jesus the Son of Sirach.</i>	<i>The 2 Book of Maccabees.</i>

4 *All the Books of the New Testament, as they are commonly received, we do receive, and accompt them for Canonical.*

*The Propositions.*

1. The Sacred Scripture containeth all things necessary (to be known, and believed) for the salvation of man.
2. All the Books in the volume of the Bible are not Canonical, but some, and namely those here specified, are.
3. The 3, and 4 Books of *Esdras*, the Book of *Tobias*, &c. are Apocryphal.
4. Of the New Testament all the Books are Canonical.

PROPOSITION I.

*The Sacred Scripture containeth all things necessary (to be known, and believed) for the salvation of man.*

The Proof from Gods Word.

**T**HE Holy Scriptures to be sufficient to instruct us in all things necessary to be known, and believed, for mans salvation, the Word of God teacheth.

Ye shall put nothing unto the Word, which I command you (saith the Lord) neither shall ye take ought therefrom. Deut. 4. 2.

Whatsoever I command you, take heed you do it: thou shalt put nothing thereto, nor take ought therefrom. Thou b Deut. 5. 32.

thalt not turn away from it to the right hand, nor to the left, that thou maist prosper whithersoever thou goest *c.*

Every Word of God is pure, &c. Put nothing unto his Words, lest he reprove thee, and thou be found a liar *d.*

These things are written, that ye might believe, &c. and that in believing ye might have life through his Name *e.*

The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect unto all good works *f.*

If any man shall add unto these things: God shall add unto him the plagues, that are written in this Book: and if any man shall diminish of the words of this Book, God shall take away his part out of the Book of life, and out of the holy City, and from those things, which are written in this Book *g.*

Hereunto Gods people both alwayes have, and at this present do subscribe *h.*

*f* 2 Tim. 3. 16.  
*g* Rev. 22. 18.  
*h* Conf. Helv. 1. art. 1. 4. & 21.  
Basil. ar. 10.  
Bohem. c. 1.  
Gal. art. 2. 4. 5.  
Belg. art. 7.  
Saxon. art. 1.  
Wittemb. c. 30.  
Suev. art. 1.

*The Errors, and Adversaries unto this truth.*

Therefore Adversaries be we to all Adversaries to this truth: especially to such as scorn, and contemptuously reject the Book of God, as both did the *Circumcellians*, which defaced, and burnt the Holy Scriptures *a*, and Pope *Lea* the Tenth, who termed the Holy Gospel A fable of Christ *b*, and do the prophane Atheists *c.*

Also to such, as debase the credit, and estimation of the Holy Scriptures, as *David George* did *d*: and both do the Papiests, who have an opinion, that the Scriptures of God are not sufficient to instruct mankind unto salvation *e*: and the Anabaptists, which deem not the Holy Bible to be the Word of God *f*, with the *Family of Love*, in whose Books nothing is more frequent, then the terming of Gods reverend Ministers, and Preachers Scripture-learned *g.*

Also to them, which wish Gods Word to equal their own Doctrines;

*a* Aug. contra Petil. 1. c. 27.  
*b* Apol. Steph. fol. 3. 58.  
*c* Nash in Cluist his tears, p. 59. a.  
*d* Hist. David. Georg.  
*e* Lindan. 1. 1. c. 1.  
*f* Bullin. cont. Cathol. 1. 1.

Doctrines, Injunctions, Precepts, and Traditions, as do the Papists. For of their doctrine say the *Rhemists*, Whatsoever the lawful Apostles, Pastors, or Priests of Gods Church preach in the unity of the same Church ( meaning the new Church of Rome ) is to be taken for Gods own Word *g*. To the same purpose, but more blasphemously *Stapleton*. As the Jews were to believe Christ: so are we simply, and in every thing to believe the Church (of *Rome*) whether it teacheth truth, or errors *h*

Whatsoever by the Authority of the Church is commanded ought of all men to be esteemed as the very Gospel, saith *Abbat Trithemius*: of Popish precepts and our *English Rhemist* *sk*. He, that despiseth the Churches, or her lawful Pastors precepts. And of their Traditions; He, that refuseth Ecclesiastical Traditions, deserveth to be thrown out of the Church among the Heathen, as well as he which refuseth the Gospel, saith *Didacus Stella* *l*, and the Council of *Trent*. With like affection of godliness, and reverence, embrace we, and worship the Books of the Old and New Testament, and Ecclesiastical Traditions, saith the Council *m*. The like opinion have the *Moscovites* of Traditions *n*.

To them finally are we Adversaries, which above the Scriptures do prefer their own inventions, as did the Philosophers, whereof one said of *Moses*, That good man maketh a trim discourse, but proveth nothing. And the *Grecians*, to whom the Gospel is foolishness *o*, and imaginations, as the *Manichæes* *p*, *David George* *q*, and do the *Turks* *r*, and *Family of Love* *s*, or Traditions, as do the Papists, who more cruelly do punish the violaters of their own Traditions, and Ordinances, then they do the breakers of Gods Commandments, or Statutes, *t*. Edicts, Judgements, Proclamations, &c. proceeding from the brain of man, as *Machiavel* doth, and his Scholars.

## PROPOSITION II.

All the Books in the volume of the Bible are not Canonical, but Some are.



a Confel. Gal.  
art. 9. Belg.  
art. 4.

That some Books, and namely those above mentioned, are Canonical, it hath bin granted by the best learned, and most godly of long time. And as all Reformed Churches in the world are of the same judgement with us; so in their publick Confession some have so accounted, and judged of them, as we do a.

*Adversaries to this truth.*

a Trithem. de  
Ecclef. scrip.  
b Epiphan.  
c Epiphan.  
d Aug. de bono  
pers. l. 2. c. 11.  
e Zuing. lib.  
contra Cata-  
bap.  
f D. Whit. de  
S. Scrip. con-  
tra Bellarm. q.  
1. c. 3.  
g Ruls Com.  
c. 23.  
h Cyril. Ca-  
tech. 38.  
i Tertul. de  
pres. Hæret.  
k Beza in vita  
Calv.  
l Whitak. de  
S. Scrip. con-  
tra Bellarm. q. 1.  
c. 3.

Therefore (to speak first of the Canonical Books of the Old Testament) much have they offended; which either rejected all, or allowed but some of the Books of the Old Testament: of the former sort were the *Severians* a, *Basilides* b, *Carpocrates* c, and the *Manichees* d, and the *Catabaptists* e, of the latter were sundry, whereof

Some received no more but onely the five Books of *Moses*; as the *Sadduces* f.

Some, of all the Books in the Old Testament, reject the works of *Moses*, and namely his four last Books; as the *Mosco-vites* g.

Some embraced the Law onely, and the Prophets; as the *Samarites* h.

Some esteemed neither the Law, nor the Prophets, as the *Apelleans* i.

Some had in contempt the Book of the *Canticles*; as *Sebastian Castellio* k.

And some the Book of *Job*; as the *Anabaptists* l.

PROPOSITION III.

*The third, and fourth Book of Esdras, the Book of Tobias, &c. be Apocrypha.*

That divers, and namely these Books mentioned, are *Apocrypha*, we are neither the first, that said, nor they alone, which affirm the same. For so judge of them did the antient Council at *Laodicea* a, and do the Churches Reformed, and namely in *France* b, and *Belgia* c.

a Can. 59.  
b Confel.  
Gal. art. 3.  
c Confel.  
Belg. art. 4.

*Errors,*

*Errors, and Adversaries unto this truth.*

So that they are to be held, and taken heed of, as Seducers, which upon the Church would thrust either other mens works, and devices, not comprised in the Bible, as would

Some, the new Prophets, *Barcobas*, and *Barcolf*, of *Basilides*, the Heretick *a*.

Some, the manifestations of *Marcion* the Heretick *b*.

Some, the mysteries of *Manes* the Heretick *c*.

Others, *Esaias* his *Ascensorium*, of *Hetrax* the Heretick *d*.

Others, the Gospel after the *Egyptians*, after *S. Andrew*, *S. James* the lesser, *S. Peter*, *S. Bartholomew*, the twelve Apostles, *Barnabas*, *Nicodemus*, *Thaddeus*.

The Canons of the Apostles, others.

Others, the Acts of *S. Abdis*, *S. Andrew*, *S. Paul*, *Peter*, *Philip*, *Thomas*.

Others, the Revelation of *S. Paul*, *Stephen*, *Thomas*.

Others, the Books of the *Anabaptists*, of *H. N.* with Popish Legends, and the like.

Or, the Books *Apocrypha*, within the volume of the Bible; as the Papists, who therefore anathematize, and curse so many, as take them not for Canonical *e*.

*a* Euseb. Eccl.

Hist. l. 4. c. 8.

*b* Tertul. de

Hæret.

*c* Magdeburg.

Eccles. Hist.

Cent. 3. c. 11.

*d* Epiph.

## PROPOSITION IV.

*Of the New Testament all the Books are Canonical.*

Although some of the ancient Fathers, and Doctors, accepted not all the Books contained within the volume of the New Testament, for Canonical; yet in the end they were wholly taken and received by the common consent of the Church of Christ in this world, for the very Word of God, as they are at this day, almost in all places, where the Gospel is preached, and professed.

Howbeit, we judge them Canonical, not so much because learned, and godly men in the Church so have, and do receive, and

*e* Concil. Trid.

sess. 4. decr. de

Can. Script.

and allow of them; as for that the Holy Spirit in our hearts doth testify that they are from God. They carry a sacred, and divine authority with them; and they do also agree in all points with the other Books of God in the Old Testament.

*Errors, and Adversaries unto this truth.*

Therefore in admitting all, and every of these Books, and acknowledging them to be Canonical, we demonstrate our selves to be against

Such, as rejected all the New Testament; as did the *Jews*, and our *Matthew Haman* a.

a Holinsh.

Chr. fol. 1299.

Such, as allowed part, but not the whole New Testament, and these were of divers sorts: whereof

Some allowed of the Evangelists onely *Matthew*, as the *Cerdonites* b, and *Ebionites* c; others onely *Luke*, as the *Marcionites* d; others onely *John*, as the *Valentinians* e.

b Euf. l. 3. c. 27.

c Iren. l. 1. c. 26.

d Iren. ibid.

e Ib. l. 2. c. 11.

f August. lib.

de util. cred.

g Euseb.

h Iren. l. 3. c.

12.

i Theodor.

arg. in Epist.

Pauli ad Tit.

k Althemer. in

c. 2. Epist. Ja.

l VVigand.

Syntag. l. 5.

m See VVhita.

against VV.

n Rainolds c. 7.

o Lib. de 600.

error. Pontif.

Some accepted onely the Acts of the Apostles, as the *Tarians*: others, of all other Books rejected the said Acts, as the *Manichees* f, and the *Severites* g.

Some of S. Paul's Epistles, took the Epistles unto *Timothy*, and *Titus* onely to be Canonical, as *Marcion* the Heretick h.

Some, as *Apocryphal*, refuse the Epistle unto *Philemon* i, others the Epistle unto the *Hebrews*, the Epistle of S. *James*, as *Althemerus* k, others the first, the second Epistles of *John* with the Epistle of *Jude*, as *Wigandus* l, others the Epistle unto the *Hebrews*, of *James*, the two last of *John*, and of *Jude*, as Cardinal *Cajetane* m.

Some, rejected the Book of S. *Johns* Revelations, or the *Apocalypse*, as *Heshusius* n: we are also against them, which allowed neither the whole New Testament, nor those Books wholly, which they embraced, as the *Marcionites*, who defaced all those places in the Gospel after *Luke*, and in the Epistles, which concerned either the Divinity, or Humanity of our Saviour Christ o.

o Iren. l. 2. c.

29.

And lastly, are we against them, which receive the whole New Testament, but deface, and put out such Texts, as unlike them

them; as the *Turks*, who scrape out whatsoever they finde touching the passion of Christ, alledging how it was added purposely by the Jews in derision of Christians q.

q Aul. l. 2. p. 50.

## ARTICLE VII.

### Of the Old Testament.

1. *The Old Testament is not contrary to the New. For both in the Old, and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God, and man, being both God and man.*

2. *Wherefore they are not to be heard, which say, that the old Fathers did look onely for transitory promises.*

*Although the Law given from God by Moses, as touching 3 Ceremonies, & Rites, do not binde Christian men; 4 nor the civil Precepts thereof ought of necessity to be received in any Common-wealth: yet, notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments, which are called Moral.*

### *The Propositions.*

1. The Old Testament is not contrary to the New.

2. The Old Fathers looked for eternal happiness, through Christ, as well as for temporal blessings.

3. Christians are not bound at all to the observation of the Judaical Ceremonies.

4. The Judicial Laws of the Jews are not necessarily to be received, or established in any Common-wealth.

5. No Christian man whatsoever is freed from the obedience of the Law Moral.

E

Prop.

## PROPOSITION I.

*The Old Testament is not contrary to the New.*

The Proof from Gods Word.

**T**hat the Old Testament is not contrary to the New, it may be proved by many invincible Arguments: yet it is most apparent, in that our Savior Christ, very God, and very man (as above *Art. 2.* hath been declared) is offered unto man-kinde for his eternal salvation, by them both. For

We learn, that there is one, and no Christs mo in the New *a*, and we learn the same in the Old *b*.

That Christ is the Son of God in the New *c*, we learn the same in the Old *d*.

That Christ is very man in the New *e*, we learn that he should be so from the Old *f*.

That Christ was born at *Berlehem* in the New *g*, we learn that he should be so from the Old *h*.

That Christ was born of a Virgin in the New *i*, we learn that he should be so from the Old *k*.

That Christ was honored of Wise-men in the New *l*, we learn that he should be so from the Old *m*.

That he rode upon an Ass unto Jerusalem, from the New *n*, we learn that he should so do, from the Old *o*.

That he was betrayed in the New *p*, we learn that he should be so from the Old *q*.

That he suffered not for his own, but for our transgressions, in the New *r*, we learn that he should so do, from the Old *s*.

In the New that he rose again from the grave *t*; from the Old, that he should so do *v*.

And in the New, that he ascended into heaven *x*; and in the Old, that he should so do *y*.

*a* Acts 3. 25.

Gal. 3. 8, 10.

*b* Gen. 22. 18.

*c* Mat. 16. 16.

Acts. 13. 33.

*d* Psal. 2. 7.

*e* Hebr. 2. 14.

15, 16.

*f* Isa. 11. 1.

and 53. 3.

*g* Mat. 2. 1.

*h* Mic. 5. 2.

*i* Mat. 1. 23.

*k* Isa. 7. 14.

*l* Mat. 2. 11.

*m* Isa. 60. 6.

*n* Mat. 21. 1.

*o* Zach. 9. 9.

*p* Luk. 22. 7.

*q* Zach. 11. 12.

*r* Acts 8. 33.

*s* Cor. 5. 4.

*t* Pet. 2. 24.

*f* Isa. 53. 5.

*x* Act. 2. 29, 31.

*y* Cor. 5. 4.

Mat. 12. 40.

*u* Psal. 16. 10.

Jonas 1. 17.

and 2. 10.

*x* Ephes. 4. 8.

*y* Psal. 61. 18.

*Errors, and Adversaries unto this Truth.*

We are then adversaries to them all, which reject, as of no reckoning, the Old Testament, as did both Old Hereticks, as *Basilides, Carpocrates, and the Manichees* a; and the New Libertines, who say the Old Testament is abrogated b.

a See afore ar.

6. Prop. 2.

b Bullin. contr.

Anab. l. 2. c. 14.

## PROPOSITION II.

*The Old Fathers looked for eternal happiness through Christ, as well as for temporal blessings.*

## The Proof from Gods Word.

The old Fathers to have looked not only for transitory promises, but also for eternal happiness through Christ, the holy Scripture doth manifest.

S. Paul saith a,

a 1 Cor. 10. 1.

Brethren, I would not have you ignorant, that all our Fathers were under the cloud, and all passed through the Red Sea; and did all eat the same Spiritual meat; and did all drink the same Spiritual drink: (for they drank of the Spiritual Rock, that followed them; and the Rock was Christ.)

2.

3.

By Faith *Noah* was made heir of the righteousness, which is by Faith b.

b Hebr. 11. 7.

By Faith *Moses*, when he was come to age, refused to be called the son of *Pharaohs* Daughter, and chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sin for a season; esteeming the rebukes of Christ greater riches, then the treasures of *Egypt*: for he had respect unto the recompense of the reward c, &c.

c Ibid. 24. 25.

All these through Faith obtained good report, and received not the promise; God providing a better thing for us, that they without us should not be made perfect d.

d Ibid. 39. 40.

e Rom. 4. 16.

*Abraham* rejoiced to see my day e. *Abraham* above hope believed under hope, that he should be the Father of many Nations f.

f Rom. 4. 18.

Of which salvation the Prophets have enquired, and searched g.

g 1 Pet. 1. 10.



This truth was never doubted of in the Church of God, and  
*b* Helv. 2. c. 13. is publicly acknowledged by some Confessions *b*.  
 Saxon. ar. 13.

*The Adversaries unto this Truth.*

They are not then to be heard, which think the Fathers, and faithful people before Christ his time, hoped only for temporal, and not for spiritual, and if for spiritual, yet not for eternal happiness; as did many of the Jewish *Atheists* *a*, and *Sad-duc-es* *b*, and do the *Family of Love*, which make the promises of happiness by temporal blessings to be accomplished in transitory life.

*a* Psal. 53. 1.  
*b* Acts 23. 28.

Hence *H. N.* very strangely Allegorizeth of the land of promise, when he calleth it, The good land of the upright, and Concordable life; and saith that, The lovely being, or nature of the Love is the Life, Peace, and Joy mentioned, *Rom.* 14. 6. and the Land of Promise, wherein Honey, and Milk floweth, spoken of *Exod.* 3. a. 13. a. and *Dent.* 8. b. This, and more a great deal to this effect hath *H. N. c*.

*c* In his Book  
 entit. The spir-  
 land of peace,  
 c. 18. 9, 10. &  
 c. 2. 5, 4.

PROPOSITION III.

*Christians are not bound at all to the Observation of the Judaical Ceremonies.*

The Proof from Gods Word.

That neither the whole Law Ceremonial of the Jews, nor any part thereof is necessarily to be observed of us Christians, the holy Scripture teacheth us by *Peters* Vision *a*, the Apostles Decree *b*, and by the Doctrine of *S. Paul* *c*.

*a* Act. 10. 13.  
*b* Act. 15. 24,  
 29.

*c* Gal. 2. 3, 4.  
 and 4. 10, 11.

*Eph.* 2. 14, 15.

*Col.* 2. 16, 17.

*d* Confess. Gal.  
 ar. 13. Belg. ar.

25.

As all believe, so some Churches publicly acknowledge the same *d*.

*Errors, and Adversaries unto this Truth.*

In a wrong Opinion therefore be they, who are of minde, either that the Law Ceremonial wholly is to continue, and be in use, or that part thereof is yet in force, and must be.

*a* Act. 15. 23.

The former of these was the Opinion of the false Prophets *a*,  
 the

the Cerinthians b, the Ebionites c, and is of the Jews, Ar- b Euseb.  
menians, and Family of Love d; the later is an error of our c Iren. l. 1. c. 26.  
home Sabbatarians. For, say they, d H. N. evang.  
c. 12. sect. 4. 9.

The Sabbath was none of the Ceremonies, which were just- e D. B. Sab.  
ly abrogated at the coming of Christ e. doctrine, 1  
book, p. 11.

When all Jewish things have been abrogated, only (be their  
very words) the Sabbath hath continued still in the Church in  
his proper force, that it might appear, that it was of a nature  
far differing from them f. f Ibid. p. 20.

Whereas all other things were so changed, that they were  
clean taken away, as the Priesthood, the Sacrifices, and Sacra-  
ments, this day ( meaning the Sabbath-day ) was so changed,  
that it yet remaineth : which sheweth, that though all the o-  
ther were Ceremonial, and therefore had an end, this Sab-  
bath was Moral, and therefore abideth still g. g Ibid. p. 41.

The Commandments ( of Sanctifying every Seventh Day,  
as in the Mosaisical Decalogue ) is Natural, Moral, and Perpe- h Ibid. p. 7.  
tual ( is their Doctrine h. )

#### PROPOSITION. IV.

*The Judicial Laws of the Jews are not necessarily to be recei-  
ved, or established in any Common-wealth.*

#### The Proof from Gods Word.

The truth hereof appeareth by the Apostles Decree a; which  
sheweth whereunto only the Primitive Church necessarily was  
tyed. a Act. 15. 20.

By the Apostles Doctrine b, which enjoyneth Christians to b Rom. 13. 1.  
yield obedience unto the Ordinances of their lawful Gover- 1 Pet. 2. 13. 14.  
nors, and Commanders whosoever.

By the Apostles example, and namely of the blessed S. Paul c, c Act. 16. 37.  
who took benefit, and made good use of the Romane, and Im- Act. 25. 11, 12.  
perial Laws.

*Errors, and Adversaries unto this Truth.*

This Truth neither is, nor ever was oppugned by any Church. Onely among our selves some think us necessarily tied unto all the Judicials of *Moses*; as the *Brownists*. (For they say, The Laws Judicial of *Moses* belong as well unto Christians, as they did unto the Jews *a.*)

*a* Barrows

discov. p. 127.

*b* 1 Reply, lect.

1. 2.

*c* Anatom. of

abuses, 2. part.

D. b.

Others, that we are bound, though not unto all: yet unto some of the Judicials; as holdeth *T. C. b.* and *Philip Stubbs c.*

## PROPOSITION V.

*No Christian man whatsoever is freed from the Obedience of the Law, Moral.*

## The Proof from Gods Word.

Think not, that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfil them. For truly I say unto you (saith our Savior Christ) till heaven, and earth perish, one jot, or one tittle of the Law shall not scape, till all things be fulfilled: whosoever therefore shall break one of these least Commandements, and teach men so, shall be called the least in the Kingdom of Heaven, &c. *a*

*a* Mat. 5. 17,

18, 19.

If thou wilt enter into Life, keep the Commandments, &c. Thou shalt not Kill, Thou shalt not commit Adultery, Thou shalt not Steal, Thou shalt not bear false Witness; Honor thy Father, and thy Mother *b.*

*b* Mat. 19. 17,

18, 19.

*c* Rom. 7. 31.

*d* 1 Cor. 7. 19.

*e* Art. 21. BA.

*f* Aug. 21.

Do we make the Law of none effect through faith? God forbid, yea, we establish the Law *c.* Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God *d.* The publick Confessions of the Churches of God in *France e.* and *Belgia f.* agree with this Doctrine.

*Errors,*

*Errors, and Adversaries unto this truth.*

Whereby are condemned, as most wicked, and unsound, the Opinions

Of the *Manichees*, who found fault with the whole Law of God, as wicked, and proceeding not from the true God, but from the Prince of Darknes *a*.

Of *Brownist Glover*, whose Opinion was, that Love now is come in the place of the Ten Commandments *b*.

Of *Johannes Isebius*, and his followers, the *Antinomians*, who will not have Gods Law to be preached, nor the consciences of sinners to be terrified, and troubled with the Judgements of God *c*.

Of *Bannister* ( among our selves ) who heid how it is utterly evil for the Elect, so much as to think, much less to speak, or hear of the fear of God, which the Law preacheth *d*.

*a* Aug. cont. Faust. epist. 11, & 74.

*b* Bredweb detect. p. 119.

*c* Sim. Pauli meth. par. 2. de lege Dei, p. 54.

*d* Bannisters error.

## ARTICLE VIII.

*Of the three Creeds.*

1. *The three Creeds, Nicene Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received, and believed. For 2. they may be proved by most certain Warrants of holy Scripture.*

*The Propositions.*

1. The *Nicene, Athanasian, and Apostolical Creeds* ought to be received, and believed.

2. The three Creeds, viz. The *Nicene, Athanasian, and of the Apostles* may be proved by the holy Scripture.

PRO-

## PROPOSITION I.

*The Nicene, Athanasian, and Apostolical Creeds ought to be received, and believed.*

**T**His Proposition the Churches of God, both antiently, and in these last days *a*, do acknowledge for true.

*a* Confess.

Helv. 2. c. 11.

Gal. ar. 5.

Belg. ar. 9.

Saxon. ar. 1.

*The Errors, and Adversaries unto this Truth.*

Therefore much out of the way of Godliness are they, which term the Apostles Creed, A forged patchery; as *Barrow* doth *a*: and *Athanasius*, *Sathanasius* Creed; so did *Gregorius* *b* Genebr. l. 4. *Paulus* in *Polonia* *b*, and the new *Arrians*, and *Nestorians* in *Lithuania* *c*.  
*a* Bar. dif. p. 76.  
*b* Genebr. l. 4.  
*c* Surius, Chr. P. 329.

My self, some twenty eight years ago, heard a great learned man, whose name upon another occasion afore is expressed (to whose acquaintance I was Artificially brought) which in private conference, between him and my self, termed worthy *Zanchius* a Fool, and an *Ass*, for his Book *de tribus Elohim*, which refuteth the new *Arrians*; against whose Founders the Creeds of *Athanasius*, and the *Nicene* were devised. Him attentively I heard, but could never since abide him for these words: and indeed I never saw him since.

## PROPOSITION II.

*The three Creeds, viz. the Nicene, Athanasian, and of the Apostles may be proved by the holy Scripture.*

The Proof from the Word of God.

*a* Deut. 6. 4.

Mal. 2. 10.

1 Cor. 8. 4.

Eph. 4. 5, 6.

*b* Mar. 3. 17.

Gal. 4. 6.

*a* Joh. 5. 7.

Then this assertion nothing is more true: For the Creeds, I mean these three Creeds, speak first

Of one, and the same God, whom we are to believe is for essence but one *a*, in persons three *b*, viz. The Father, the Creator,

tor *c*, the Son, the Redeemer *d*, the Holy Ghost, the Sanctifier *e*.  
Next of the people of God, which we must think, and be-  
lieve is;

The Holy *f*, and Catholick Church *g*.

The Communion of Saints *h*,

Pardoned of all their sins *i*,

And appointed to arise from death *k*, and to enjoy eternal  
life, both in body, and soul *l*.

*1. 22. g* Esa. 54. 2. Psal. 87. 4. Acts 1. 8, &c. Eph. 2. 14. Rev. 5. 9. *h* Eph. 4. 15. *1 Cor.*  
*10. 16. Hebr. 10. 25. 1 Joh. 1. 7. i* Esa. 44. 22. Mat. 18. 23, &c. Col. 2. 13. *k* John 5.  
*28. 1 Cor. 15. Phil. 3. 21. 1 Joh. 6. 39. 1 Pet. 1. 4. Revel. 21. 4.*

*c* Psal. 134. 3.  
*d* Esa. 53. 4.  
Rom. 5. 18.  
Gal. 3. 13.  
Eph. 2. 16.  
*1 Joh. 2. 2.*  
*e* 1 Cor. 1. 21,  
22.  
*1 Pet. 1. 2.*  
*f* Eph. 1. 3, 4.  
& 2. 21. Col.  
*1 Cor.*  
*15. 1 Cor.*  
*13. k* John 5.

*The Adversaries unto this truth.*

Therefore we are enemies to all Adversaries of this Do-  
ctrine, or any whit of the same in them comprised, whether  
they be *Atheists, Jews, Sadduces, Ebionites, Trisheites, AntiTri-*  
*nitarians, Apollinarians, Arrians, Manichees, Nestorians, Orige-*  
*nians, Turks, Papiſts, Familists, Anabaptists, or whoſoever.*

## ARTICLE IX.

Of Original, or Birth-Sin.

<sup>1</sup> *Original ſin ſtandeth not in the following of Adam, as*  
*the Pelagians do vainly talk; but* <sup>2</sup> *it is the fault, and cor-*  
*ruption of the nature of every man, that naturally is en-*  
*gendred of the off-ſpring of Adam, whereby man is*  
*very far gone from original righteouſneſs, and is incli-*  
*ned to evil, ſo that the fleſh luſteth againſt the ſpirit; and*  
*therefore in every perſon, born into the world, it deſer-*  
*vethe Gods wrath, and damnation.*

<sup>3</sup> *And this infection of nature doth remain, yea in them,*  
*that are regenerated, whereby the luſt of the Fleſh, called*

F

in



*in Greek* ὁρῶντα σαρκὸς. Which some do expound the Wisdom, some the Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of God. And although there is no condemnation for them that believe, and are baptized: yet the Apostle doth confess, that Concupiscence, and Lust hath of it self the nature of sin.

*The Propositions.*

1. There is Original sin.
2. Original sin is the fault, and corruption of the nature of every man, &c.
3. Original sin remaineth in Gods dear children.
4. Concupiscence, even in the Regenerate, is sin.

PROPOSITION I.

*There is Original sin.*

The Proof from Gods Word.

**I**N the Holy Scripture we finde of Original sin, the cause, the subject, and the effects: the cause thereof is *Adams* fall *a*, partly by the subtil suggestions of the Devil *b*, partly through his own free-will; and the propagation of *Adam* his corrupted nature unto his seed, and posterity.

Except a man be born again, he cannot see the kingdom of God, saith our Saviour Christ *c*. As by one man sin entred into the world, and death by sin, and so death went over all men: forasmuch as all men have sinned, saith *S. Paul* *d*. As new-born babes desire the sincere milk of the Word, that ye may grow thereby, saith *S. Peter* *e*. And *S. James* *f*, Of his own will begat he us with the Word of truth, that we should be as the first-fruits of his creatures. And the fore-mentioned Apostle *g* *Eph.* 2. 1, 3, 4. *Paul* again *g*. You, that were dead in trespasses, and sins, &c. and were by nature the children of wrath, as well as others. But God, which is rich in mercy, through his great love, wherewith he loved us, even when we were dead by sins, hath quickened

quickened us together in Christ, &c.

The subject thereof is the old man; with all his powers, mind, will, and heart. For in the mind there is darknes, and ignorance of God, and his will *b*: and in the will, and heart of *h* Matth. 12. 34. Rom. 8. 7. 1 Cor. 2. 14. 1 Joh. 3. 1. & 5. 19, 20. i Mat. 5. 29. Acts 7. 39. and 15. 9. Rom. 1. 21. Jam. 1. 13, 14. k Mat. 15. 19. l 1 Joh. 3. 21. m Rom. 1. 18. man there is concupiscence, and rebellious affections against the Law of God *i*.

And the effects of this Birth, or Original sin, are first actual sins, and they both inward, as ungodly affection; and outward, as wicked looks, prophane speech, and devilish actions *k*; next, an evil conscience *l*, which bringeth the wrath of God *m*, death *n*, and eternal damnation *o*.

All Churches of God believe this, and some in their publick Confessions testifie so much *p*.

Col. 3. 5, 6. n Joh. 8. 24. Rom. 5. 12. Jam. 1. 15. o Rom. 5. 18. p Confes. Helv. 1. art. 8. & 2. c. 8. Basil. art. 2. Bohem. c. 4. Gal. art. 9. 11. Belg. art. 15. August. ar. 1. Saxon. ar. 2.

*Errors, and Adversaries unto this truth.*

Thus armed with authority, and forces from the Word of God, and assisted with the neighbour Churches, we offer battle

1. To the *Jews* *q*, *Carpocratians* *r*, and *Family of Love* *s*, q Fr. Laur. 2. Villa nim. de forma S. concion. l. 1. c. 13. r Clem. Alex. Strom. lib. 3. s Display in Allens conf. who flatly deny there is any Original sin.

2. To the *Papists*, which say, that Original sin is of all the least sin, and less then any venial sin. t Tapp. tract. de pec. Orig. u Th. Aquin. l. 4. dist. 16. q. 1. art. 2. x Confess. Helv. 2. c. 8. ex Iren. y Sab. Doct. 1. Book p. 15.

Original sin is onely the debt of punishment for the sin of *A-*dam, and not his fault.

Original sin is not properly sin: all this hath *Ruardus Tappernus* *t*.

Such, as are infected onely with Original sin, are free from all sensible punishment *u*.

3. To *Florinus*, and *Blasius*, who make God the author of sin *x*.

4. To the *Sabbatarians* among us, who teach, that The life of God in *Adam*, before his fall, could not continue without a Sabbath *y*.

b Ibid.

i Ib. 2. Book,  
pag. 182.

The Sabbath was ordained before the fall of *Adam*, and that not onely to preserve him from falling *b*, but also that being holy, and righteous still, he might have been preserved in the favor of God, which *D. B.* delivereth in his Sabbath-Doctrine *i*.

5. We are also Adversaries to the like curiously affected, who enquire,

Whether it was Gods will, that *Adam* should fall?

Whether God enforced our first Parents to fall?

Why God stayed not *Adam* from falling? &c.

## PROPOSITION II.

*Original sin is the fault, and corruption of the nature of every man, &c.*

a Confel.

Gal. art. 10.

b Confel.

Belg. art. 15.

c Ro. 5. 12, 16.

Confel. Aug.

art. 2. Saxon. ar.

2. Wit. c. 4.

d Rom. 3. 23.

and 7. 18.

Eph. 2. 3.

e Confel.

Helv. 2. c. 8.

Gal. art. 10.

Bohem. c. 4.

August. art. 2.

Saxon. art. 2.

Wintemb. c. 4.

f August. de

pec. meritis, c.

3, 2, 3.

g Display in

Allens Conf.

h Tertul.

i August.

k August. de

Heres.

## The Proof from Gods Word.

Original sin is not the Imitation of *Adam* his disobedience: For the Scripture speaketh of no such thing, neither doth Gods people so think: and some Churches, by their extant Confessions, with us deny the same; as the Church in *France* *a*, and the *Low-Countries* *b*: but it is, partly the imputation of *Adam* his disobedience unto us *c*, and partly the fault, and corruption of mans nature *d*, as the Churches also acknowledge *e*.

*The Errors, and Adversaries unto this truth.*

Adversaries unto this truth are,

The *Pelagians* *f*, and *Family of Love* *g*, who say, that Original sin cometh not by Propagation, but by Imitation.

Such, as ascribe Original sin in no sort unto man, but either unto God, as did the *Hermogenians* *h*, or unto the Devil, as did the *Valentinians* *i*.

The *Manichees*, who preached, that this sin is another, and a contrary substance within us, and proceedeth not from our corrupted nature *k*.

The

The *Apollinarians*, who held Original sin to be from nature f.

The *Papists*, who affirm, that some persons, and namely, the Virgin *Mary* g, is free from this Original sin.

PROPOSITION III.

*Original sin remaineth in Gods dear children.*

The Proof from Gods Word.

I allow not that, which I do; for what I would, that do I not; but what I hate that do I: saith *St. Paul* a.

The flesh lusteth against the spirit, and the spirit against the flesh: so that ye cannot do the same things, that ye would b.

Every man is tempted, when he is drawn away by his own concupiscence, and is enticed c.

Dearly Beloved, I beseech you, as strangers, abstain from fleshly lusts, which fight against the soul d.

Nothing is more true in the judgement of Gods people f.

*Errors, and Adversaries unto this truth.*

We stand therefore in this point,

Against the *Papists*, who say, that Original sin was not at all, much less remained in the Virgin *Mary* a.

Against *Giselbertus*, whose Doctrine is, that Baptisme once received, there is in the baptised no sin at all, either Original, or Actual b.

Against the *Family of Love*, who affirm, that the Elect, and Regenerate sin not c.

Against the *Carpocratians*, whereof some boasted themselves to be every way as innocent as our Savior Christ d.

Against the *Adamites*, both old e, and new f, who said they were in so good a state as *Adam* was before his fall, therefore without Original sin.

Against the *Begadores in Almaine*, affirming they were

f Athan. de incarn. Christi.  
g Concil. Trid. sess. 5.  
decr. de pec. Orig. Alb.  
Mig. c. 74. super. Evang.  
Missus est, &c. Paulus de Palatio, ed Mat. c. 11. p. 463.

a Rom. 7. 15.

b Gal. 4. 17.

c Jam. 1. 14.

d 1 Pet. 2. 11.

e Confes. Helv.

1. art. 8. & 2. c.

f Basil. art. 2.

Gal. art. 11.

Saxon. art. 11.

a Concil. Basil.

sess. 36. Test.

Rhem. annot.

Rom. 5. 14.

b Giselb. lib.

altercat. Synag.

& Eccles. c. 8.

c H. N. Document.

sent. c. 2.

sect. 1. c. 13.

sect. 5.

d Iren. l. 2. c. 24.

e Epiphani.

f Aencas

Sylv. Hist. Bo-

hem. c. 41.

g Carranza  
Summa Conc.

impeccable, and had attained unto the very top, and pitch of perfection, in virtue, and godliness g.

## PROPOSITION IV.

*Concupiscence, even in the Regenerate, is sin.*

a Gal. 5. 17. Concupiscence in whomsoever lusteth against the Spirit a,  
b 1 Pet. 2. 11, fighteth against both the soul b, and the law of the mind c,  
c Rom. 7. 23. and therefore (but that there is no condemnation to them,  
d Rom. 8. 1. which are in Christ Jesus d) it bringeth death, and damnation e.  
e Gal. 5. 17, 21. Mortifie therefore your members, which are upon earth,  
Jam. 1. 14, 15. (saith S. Paul unto the *Colossians*) fornication, uncleanness,  
f Coloss. 3. 5. the inordinate affection, evil concupiscence, &c. for the which  
things sake the wrath of God cometh on the children of disobedience.

And unto all Christians S. Peter, I beseech you, as strangers, abstain from fleshly lusts g.

h Confes. Helv.  
2. c. Saxon. art.  
2. 10.

To the same purpose is both the Doctrine, and Confessions of Gods people h.

*Errors, and Adversaries unto this truth.*

Therefore we mislike their opinions, as unsound, which say, that concupiscence either is no sin at all; or but a venial sin: the former was an assertion of the *Pelagians* i, and is of the *Peapists*; that latter was one of *Glovers* errors.

i Confes. Aug.  
art. 2.

*Francis*, the Monk of *Colen*, counted Concupiscence no sin, but said it was as natural, and so no more offensive before God for man to lust, then for the Sun to keep his course.

*Petrus Lombardus* saith, that Concupiscence afore Baptism is both a punishment, and a sin, but after Baptism is no sin, but onely a punishment k.

k Lomb. 1. 2.  
Dist. 32.

The Church of *Rome* both teacheth, that the power of lusting is not, but the use of wicked concupiscence is evil, and numbred amongst most grievous sins l; and decreeth how concupiscence is not sin, but proceedeth from sin, and incli-

l Carech. Trid.  
præcept. 9.

inclineth unto sin d.

Glover, the Brownist, said, that the intemperate affections of the mind, issuing from concupiscence, are but venial sins e.

d Conc. Trid. sess. 5. decreto de pec. Orig. e Bred. detect. 69. 1, 9.

## ARTICLE X.

### Of Free-will.

1 The condition of man, after the Fall of Adam, is such, that he cannot turn, and prepare himself by his own natural strength, and good works, 2 to faith, and calling upon God, wherefore we have no power to do good works pleasant, and acceptable to God, 3 without the grace of God preventing us, that we may have a good will, and working with us, when we have that good will.

#### The Propositions.

1. Man, of his own strength, may do outward, and evil works, before he is Regenerate.

2. Man cannot do any work, that good is, and godly, being not yet Regenerate.

3. Man may perform, and do good works, when he is prevented by the grace of Christ, and renewed by the Holy Ghost.

## PROPOSITION I.

Man of his own strength may do outward, and evil Works, before he is Regenerate.

### The Proof from Gods Word.

**W**E deny not, that man, not yet Regenerate, hath free-will to do the works of Nature, for the preservati-  
on.

on of the body, and bodily estate, which thing had, and have the brute beasts, and prophane Gentiles, as it is also well observed in our neighbor Churches *a*. Besides, man hath Free-will to perform the works of Satan, both in thinking, willing, and doing that, which evils. For the imaginations of the thoughts of mans heart are onely evil continually *b*; evil, even from his youth *c*. A truth confessed by our Brethren.

*a* Conf. Helv. 2. c. 9. Aug. art. 28. Sax. 3. 4. 7.  
*b* Gen. 6. 5.  
*c* Confel. Helv. 2. c. 9. & 1. ar. 9. Bohem. c. 4.

*Adversaries to this truth.*

A false perswasion is it therefore, that man hath no power to move either his body so much as unto outward things; as *Lamy*. *a* Simon Pauli *Valla* dreamed *a*: or his mind unto sin; as the *Manichees* maintained, affirming how man is not voluntarily brought, but necessarily driven to sin *b*.

*a* Simon Pauli Meth. par. 2. de lib. Ar.  
*b* Aug. ep. 28.

## PROPOSITION II.

*Man cannot do any Work, that good is, and godly, being not as yet Regenerate.*

### The Proof from Gods Word.

The wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither indeed can be. They, that *a* Rom. 8. 7, 8. are in the flesh, cannot please God *a*.

The natural man perceiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned *b*.

*c* 1 Cor. 12. 3. No man can say, that Jesus is the Lord, but by the Holy Ghost *c*.

*d* 2 Cor. 3. 5. We are not sufficient of our selves to think any thing, as of our selves, but our sufficiency is from God *d*.

*e* Joh. 15. 5. Without me ye can do nothing, saith our Saviour Christ *e*.  
*f* Confel. Helv. 1. ar. 9. & 2. c. 9. Which is the Confession of the godly Reformed *f*.  
 Basil. ar. 2. Bohem. c. 4. Aug. art. 18. Belg. art. 14.

*Adver-*



*The Adversaries unto this Truth.*

Adversaries unto this Truth are all such as hold, that Naturally there is Free-will in us, and that unto the best things. So thought the *Pharisees*, the *Sadducees*, the *Pelagians* a, and the *Donatists* b: and the same affirm the *Anabaptists* c, and *Papists*. For say the *Papists*,

Man, by the Form, and Power of Nature, may love God, above all things d.

Man hath Free-will to perform even Spiritual, and Heavenly things e.

Men believe not but of their own Free-will f. It is in a mans Free-will to believe, or not to believe, to obey, or disobey the Gospel of Truth preached g.

The Catholick ( Popish ) Religion teacheth Free-will h.

PROPOSITION III.

*Man may perform, and do good Works, When he is prevented by the Grace of Christ, and renewed by the Holy Ghost.*

The Proof from Gods Word.

In a man prevented by the Grace of Christ, and regenerate by the Holy Spirit, both the understanding is enlightened, so that he knoweth the secrets, and Will of God, and the minde is altogether changed, and the body enabled to do good works.

To this purpose the Scriptures are plentiful.

I will put my Law in their inward parts, and write it in their hearts a.

No man knoweth the Father, but the Son, and he, to whom the Son will reveal him b.

Blessed art thou, *Simon*, the Son of *Jonas*, for flesh, and blood hath not revealed it unto thee, but my Father, which is in heaven c.

No man can say, that Jesus is the Lord, but by the Holy Ghost.

G

This

a August. de  
pec. mer. l. 3.  
b Idem contra  
Petil. cap. 19.  
c Zuving. cohera  
Catabap.  
d Gab. Biel. 3.  
Sent. dist. 37.  
e Conc. Trid.  
sess. 6. Can. 1.  
f Test. Rhem.  
an. Mat. 20. 16.  
g Ibid. annot.  
marg. p. 408.  
h Hills quart.  
13. reaf.

a Jer. 31. 33.

b Mar. 11. 27.

Luk. 10. 22.

c Mat. 16. 17.

To one is given by the Spirit the word of Wisdom; and to another the word of Knowledge, by the same Spirit; and to another Faith, by the same Spirit; and to another the gifts of Healing, by the same Spirit; and to another the Operations of great works; and to another Prophecy, and to another the discerning of Spirits; and to another diversities of Tongues; and to another the Interpretation of Tongues, &c. e.

e 1 Cor. 12. 8.

f Act. 15. 9.

g Phil. 2. 13.

h Rom. 8. 26.

God, he purifieth mans heart f; worketh in us both the Will, and the Deed g; the Spirit helpeth our infirmities; for we know not what to pray as we ought, &c. h. Such were some of you, but ye are Washed, but ye are Sanctified, but ye are Justified, in the Name of the Lord Jesus, and by the Spirit of our God i.

i 1 Cor. 6. 11.

k Phil. 1. 2.

l Confess. Helv.

2. c. 9. Aug. ar.

18. Bohem. c.

4. Saxon. ar. 4.

Unto you it is given for Christ; that not onely ye should believe in him, but also suffer for his sake k.

And this do the Churches of God believe, and confess l.

## ARTICLE IX. X/

## OF the Justification of Man.

*We are accounted righteous before God, onely for 1 the merit of our Lord, and Savior Jesus Christ, 2 by Faith, and 3 not for our own works, or deservings.*

*Wherefore that we are Justified by Faith onely is most wholesom Doctrine, and very full of comfort, &c.*

## The Propositions.

1. Onely for the merit of Lord, and

Savior Christ

2. Onely by Faith

3. Not for our own works, or de-

servings

are we accounted  
righteous before  
God.

## PROPOSITION I.

*Onely for the merit of our Lord, and Savior Christ, We are accounted righteous before God.*

The Proof from the Word of God.

**B**Y Christ his blood onely we are cleansed.

He is the Lamb of God, which taketh away the sin of the world *a*. *a* Joh. 1. 29.

We are justified freely by his grace, through the redemption, that is in Christ Jesus *b*.

We are bought with a price *c*, even with the precious blood of Christ, the Lamb undefiled, and without spot *d*; which cleanseth us from all sin *e*. *b* Rom. 3. 24.  
*c* 1 Cor. 6. 29.  
*d* 1 Pet. 1. 19.  
*e* 1 Joh. 1. 7.

By his onely righteousness we are justified:

By the obedience of one many be made righteous *f*.

Christ is the end of the Law for righteousness unto every one, that believeth *g*. He of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption *h*: and we are made the Righteousness of God in him *i*. And therefore from heaven we look for the Savior, even the Lord Jesus Christ *k*. *f* Rom. 5. 19.  
*g* Ibid. 10. 4.  
*h* 1 Cor. 1. 30.  
*i* 2 Cor. 5. 21.

And this is the Faith, and Confession of all Churches Reformed *l*. *k* Phil. 3. 21.  
*l* Confess. 2. c.  
15. Boh. c. 6.  
Gal. ar. 12. Belg  
ar. 22. Aug. ar.  
4. Wittéb. ar.  
5. Suevica. c. 3.

*Errors, and Adversaries unto this Truth.*

This Truth is neither believed, nor acknowledged

Of the Atheists, who are neither perswaded of the Life to come, nor understand the mysteries of mans salvation through the merits of Christ.

Nor of the Pharisees, and their followers, who think that by civil, and external righteousness we are justified before God *m*. *m* Mat. 5. 20.

Nor of *Matthew Hamant*; who held, that man is justified by Gods meer mercy without respect unto the merits of Christ *n*. *n* Holinsh.  
Chron. f. 12,  
Nor 99.

c P. Jovius,  
Elog. doct. vir.  
P. 97.

Nor of *Galeotus Martius*, which was of Opinion; that all Nations, and Persons whosoever, living according to the Rules of Nature, should be saved, and inherit everlasting happiness c.

d Lonc. Turc.  
Hist. Com. 1.  
l. 2. par. 2. c. 14,  
15, 18.  
e Display, in  
Allens Conf.

Nor of the *Turks*, who think that so many, as either go on pilgrimage unto *Mecha*, or do kiss the Sepulchre of *Mahomet*, are justified before God, and thereby do obtain Remission of their sins d.

f Test. Rhem.  
an. Rom. 8. 17.  
g Ibid. an. Col.  
1. 24.

Nor of the *Family of Love*, who teach, by the shedding of Christ his blood is meant the spreading of the Spirit in our hearts e.

Nor of the Papists, whose Doctrine is, that

1. Though Christ hath suffered for all men in general : yet not onely each man must suffer for his own part in particular f; but also, that the works of one man may satisfie for another g.

2. They teach next, that sins venial are done away, and purged by Prayer, Alms-deeds, by the worthy receiving of the blessed Sacrament of the Altar, by taking of holy Water, knocking upon the breast with holy Meditation, the Bishops blessing, and such like h, by holy Water, and such Ceremonies i, sacred Ceremonies k; as

h Vaux Catech  
c. 4.  
i Test. Rhem.  
an. Joh. 13. 10.  
k Test. Rhem.  
an. marg. pag.  
258.

*Confiteor, tundo, conspergor, conteror, oro,  
Signor, edo, dono, per hac venalia pono* : that is,

I am confest unto the Priest;  
I knock mine heart, and breast with fist;  
With holy Water I am besprent;  
And with contrition all yrent;  
I pray to God, and heav'nly Host;  
I cross my forehead at every post;  
I eat my Savior in the bread;  
I deal my dole when I am dead:  
And doing so, I know, I may  
My venial sins soon put away.

And sins mortal, not by the merits of Christ onely, but many ways besides are cleansed, think the said Papists; as by the merits of dead Saints, namely of *S. Mary* the Virgin:

*Threnosa*

*Threnos a compassio dulcissima Dei Matris*

*Perducat nos ad gaudium summi Dei Patris.*

The pitiful compassion of Gods best pleasing Mother

Bring us to the joys of God the Sovereign Father.

And of *Thomas Becket*,

*Tu per Thomæ sanguinem, quem pro te impendit,*

*Fac nos, Christe, scandere, quo Thomas ascendit.*

By the blood of *Thomas*, which he for thee expended,

Make us Christ, to climbe up, where *Thomas* ascended.

By *Agnus Dei*, whereof they say,

*Peccatum frangit, ut Christi sanguis, & angit.*

It breaketh sin, and doeth good,

As well as Christ his precious blood *m*.

By reading certain parcels of Scripture, according to their *m Cerem. lib.*

*Vulgars;*

*Per Evangelica dicta,*

*Delcantur nostra delicta n.*

Through the sayings, and words Evangelical,

Our sins blot out, and vices all.

*Horæ. B.*  
*Virg. S. Mar.*  
*secundum. u-*  
*sum Sarum.*

*m Cerem. lib.*  
*1. tit. 7.*

*n Breviar. se-*  
*cundum Sa-*  
*rum.*

# PROPOSITION II.

Onely by Faith are we accounted righteous before God.

The Proof from Gods Word.

Onely believe o, all, that believe in Christ, shall receive re-  
mission of sins p: from all things, from which ye could not be p  
justified by the Law of *Moses*, by Christ every one, that believ-  
eth, is justified q.

The Gospel is the power of God unto salvation, to every one,  
that believeth r.

To him, that worketh not, but believeth in him, that justifieth  
the ungodly, his Faith is counted for righteousness s. Christ  
is the end of the law for righteousness to every one, that be-  
lieveth r.

Know, that a man is not justified by the works of the Law,

*o Mar. 6. 36.*  
*p Act. 10. 43.*

*q Act. 13. 19.*

*r Rom. 1. 16.*

*s Rom. 4. 5.*

*r Rom. 10. 4.*

g Gal. 2. 16. but by the Faith of Jesus Christ, &c. g.

b Gal. 3. 8, 9. God would justify the Gentiles through faith, &c. They, which be of Faith, are blessed with faithful *Abraham* h.

i Eph. 2. 8. By Grace are ye saved, through Faith, and that not of your selves i.

Yea, doubtless, I think all things but loss for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge them to be dung, that I might win Christ, and might be found in him, not having mine own righteousness, which is of the Law; but that, which is, through the Faith of Christ, even the righteousness, which is of God through Faith k.

l Phil. 3. 8, 9. The Churches of Christ by their publick Confessions give testimony unto this Truth l.

l Confel. Helv. 2. c. 16. Basil. ar. 8. Bohem. c. 6, 7. Gal. ar. 10. Belg. ar. 22. August. ar. 4. Saxon. ar. 3. 8. Wittemb. ar. 4. Suev. cap. 3. m Mat. 27. 24. n Act. 12. 1. o Act. 26. 26. p Jam. 2. 19. q Canis. Catech. cap. 1. Vaux. Cat. c. 1. Test. Rhem. an. Rom. 4. 14. r Tim. 3. 15. s Concil. Trid. sess. 6. c. 9. Test. Rhem. an. Rom. 5. 1. t Tim. 1. 1. u Bale, Myst. of inquir. p. 53. Papists r. u Act. 15. 1. x Euseb. 3. c. 24. y Test. Rhem. an. Luk. 7. marg. Luk. 10. 20, 28. Joh. 3. 18. Jam. 2. 25. z Russia Common-weal, c. 23.

*The Errors, and Adversaries unto this Truth.*

Partakers of the profit, and sweetness of this Doctrine are not they, which be altogether ignorant of this Mystery.

Nor they, who know the same, but apply it not to their own souls, and consciences, but altogether despise the same; as did *Pilate*, in condemning Christ m; *Herod*, in killing *James* n; *Agrippa*, in not defending *Paul* o; the Jews in persecuting the Apostles, and do the Devils p, and many ungodly persons, Tyrants, false Christians, and Apostates.

Nor they, which teach not a sure confidence in Jesus Christ, but an Historical knowledge of him; as the Papists q.

Nor they, which hold, that all, and every man is to remain in doubtful, whether he shall be saved, or no; as do the same inquir. p. 53. Papists r.

Nor they, which teach, that man is justified, Either by works, without Faith, as did the false Apostles in *Asia* s, and do the Turks, and Anabaptists t:

Or by Faith, and Works, as both the Pseud-Apostles at *Hierusalem* u, the Ebionites x, and the Papists y, with the Russian z.

Or neither by Faith, nor Works, as they, which continue both

both Faith in Christ Jesus, and good works too, hoping yet to be saved, as the carnally-secure worldlings.

Neither shall they be partakers of the sweetness of this truth, which say, that for Christians to trust onely by Christ his Passion, or by Faith onely to be saved, is a breach of the first Commandment, as *Vaux* n: is the Doctrine of Devils; as *Frier Lawrence a Villavicentia* o: and the Doctrine of *Simon Magus*, as *o* De formand. S. concion. l. i. c. 11. p. T. ft. Rhem. an. A. ct. 8. 18.

Nor they finally, which maintain how the truly righteous apprehend not Christ by Faith, but have him, and his righteousness essentially, and inherent within them: which is an error of the *Catharists* q, *Papists* r, *Osiandrians* s, and *Family of Love* t. q. Isidor. etym. lib. 8. c. de heret. r. Conc. Trid. sess. 6. c. 16. 7. f. Calvin. contra Osiand. epist. fol. 303. Theod. Beza epist. 1. t. Display in Allens Confess.

### PROPOSITION III.

*We are accounted righteous before God, not for our own works, or deservings.*

The Proof from Gods Word.

Besides what hath been said, that works have no place, nor portion in the matter of our Justification, it is evident in the Holy Scripture, where we finde, that v Psal. 14. 2, 3. Psal. 53. 2. and 41. 4. Rom. 3. 12.

All men be sinners, and destitute of the Glory of God; and therefore that no man can be justified by his own works v. x A. ct. 2. 30.

Eternal Life cometh unto us, not by desert; but partly of promise x, partly of gift y. A. ct. 3. 25. A. ct. 13. 32.

The just shall live by Faith; and the Law is not of Faith z. 2 Tim. 1. 1.

Moreover, as the godly in old time were; so Christians in these days are, and shall be justified: but the godly were justified, not for any good works, or worthiness of their own: so justified was *Abraham* a, the *Jews* b, the *Samaritans* c, *Paul* d, the *Eunuche* e, the *Sailor* f, and the *Ephesians* g. 1 John 17. 2. Rom. 6. 23. 1 Joh. 5. 11. Rev. 2. 10. 2 Gal. 3. 11, 12. 4 Rom. 4. 1, 2. Gal. 3. 6.

All Churches Reformed, with a sweet consent, applaud, and confess this Doctrine h. Hebr. 11. 17. b A. ct. 2. 44.

c. c. A. ct. 8. 15. d 1 Tim. 1. 4. 16. Phil. 3. 6. 9. e A. ct. 8. 36. A. ct. 16. 31. f. g Eph. 3. 4. 5. A. ct. 22. 16. h Confess. Helv. 1. 4. 16. Basile. ar. 8. Boh. 6. 7. Gal. ar. 22. Belg. ar. 24. Aug. ar. 6. 26.

The



*The Errors, and Adversaries unto this Truth.*

Adversaries hereunto are

- a* Mat. 5. 21, The Pharisees, who thought men were justified by external  
*c.* righteousness, Moral *a*, and Ceremonial *b*.  
*b* Mat. 15. 2. The false Apostles in *Asia* *c*, and at *Jerusalem* *d*.  
*c* 2 Tim. 1. The Pharisaical Papists, who, against the Justification by  
*d* Gab. Biel. l. Faith alone, do hold a Justification by merits, and that of  
2. dist. 27. q. 1. Congruity, Dignity, and Condignity.  
*f* Concil. Trid. The said Papists teach besides, that Life eternal is due unto us  
*icell.* 6. Can. of Debt; because we deserve it by our good works *f*.  
32. They teach finally, that by good works our sins are pur-  
*g* Petrus à Soto ged-g.  
*Asser.* cath. de  
*bonis* oper.

## ARTICLE XII.

## Of good VWorks.

*Albeit that Works, which are the Fruits of Faith, and follow after Justification, cannot put away our sins, and endure the Severity of Gods judgement: 1 yet are they pleasing, and acceptable to God in Christ, 2 and do spring out necessarily of a true, and lively Faith, in so much that by them a lively Faith 3 may be as evidently known, as a tree discerned by the Fruit.*

*The Propositions.*

1. Good works do please God.
2. No work is good, except it spring from Faith.
3. Good works are the outward signs of the inward Belief.

PROPOSITION I.

Good works do please God.

The Proof from Gods Word.

Though God accepteth not man for his works, but for his dear Sons sake; yet, that good works, after mans justification, do please God, it is a clear truth every where to be read in the Holy Scripture. For

God hath commanded them to be done *a*, and requireth righteousness, not onely outward, of the body *b*; but inward, of the minde *c*, and hath appointed for the virtuous, and godly, rewards both in this life *d*, and in the world to come *e*, and to *b* Jam. 2. the wicked punishments, spiritual *f*, corporal *g*, and of body, *c* Mat. 5. 22, 28. and soul eternal in the pit of Hell *h*. Acts 24. 16.

And this is believed, and acknowledged by the Churches *i*. *d* Mat. 5. 5. Mark 10. 29, 30. 1 Tim. 4. 8. *e* Mat. 7. 21. and 10. 32. Luk. 14. 13, 14. Rom. 2. 10. *f* Esa. 59. 1, 2. Joh. 9. 31. 1 Joh. 3. 21. *g* Deut. 28. 15, &c. Jer. 5. 25. Rom. 13. 2. *h* Mat. 10. 33. Mat. 21. 41, &c. 1 Cor. 6. 9, 10. Heb. 12. 14, &c. 25. Rev. 21. 8. *i* Conf. Helv. 2. c. 16. Basil. ar. 8. Bohem. c. 7. Gal. ar. 7. Belg. ar. 24. August. ar. 6, & 26. Saxon. ar. 3. 5, 6. Wittemb. c. 7. Suevic. c. 4.

The Errors, and Adversaries unto this truth.

This truth is oppugned by Adversaries of divers kinds. For Some hold, that, seeing man is justified by Faith, he may live as he listeth, as the *Libertines*. *k* Iren. Theod. 1 Iren. l. 1. c. 23.

Some think, that to attend upon virtue, and to practise good works, is a yoke too heavy, and intolerable; as the *Simonians*. *m* Epiph. l. 3. *n* Aug. contr. Ret. l. 1. c. 24.

Some utterly cast off all grace, virtue, and godliness, as did the *Basilidians* *l*, the *Aerians* *m*, the *Circumcellians* *n*, and do, the *Macchivilians*, and *Atheists*. Some permit, though not all manner, yet some sins: so allowed was both Whoredom, and unclean pollutions, by the *Carpocratians* *o*, and *Valentinians* *p*, and is of the *Jesuites* *q*, and *Papists* *r*; and Perjury in the time of persecution, by the *Basilidians* *l*, *Helchetsaites* *t*, *Priscillianists* *u*, *Henricians* *x*, and *Family of Louis* *y*: and violating of promise, yea, and Oaths made unto Hereticks *z*, as they call them, by the *Papists*. *o* Cl. Alex. Str. lib. 7. Epiph. p. Theodor. q Spar. discov. p. 13. r Constit. Othonis. de conc. trib. Cleri. removendis. Philast. Iren. l. 1. c. 38. u August. x D. Bernard. sup. Cant. ser.

As Display, H. 5. b. 7 Concil. Const. sess. 19. & Cochleus, Hist. Hussit. l. 2. p. 75.

p Pol. of the  
Turk. Emp.  
c. 24.

Some (as the *Turkish* Priests, called *Sciri*, and *Cagi*) take it to be no sin, but a work meritorious, by Lies, Swearing, yea For- swearing, to damnify Christians what they can. Much like un- to these are the equivocating *Jesuites*, in deluding, and decei- ving *Protestant* Princes, and their Officers, by their doubtful speeches; even when they are sworn to answer plainly, and tru- ly, by their lawful Magistrates.

Some suppose, that God is pleased with lip-service only, and outward righteousness; as the Hypocritical *Pharises*, or Phari- g Mat. 7. 23-8 saical Hypocrites q.

PROPOSITION VI.

*No work is good, except it spring from Faith.*

The Proof from the Word of God.

All, which man doth, is not pleasing unto God, but that on- ly, which proceedeth from a true faith in Jesus Christ: so saith God in his Word.

a Rom. 8. 8.

They, that are in the flesh, cannot please God a.

b Gal. 5. 6.

In Jesus Christ neither Circumcisi on availeth any thing, nei- ther Uncircumcisi on; but Faith, which worketh by love b.

c Tit. 1. 15.

Unto the pure all things are pure; but unto them, that are defiled, and unbelieving, is nothing pure c.

d Heb. 1. 16.

Without faith it is impossible to please God d.

e Mat. 6. 22.

And although the works of the Believing do please God; yet are they not so perfect, that they can satisfy the Law of God: Therefore even of the Regenerated, and justified, saith our Savior Christ: Pray, Forgive us our debts e; say, We are un- profitable servants f. And S. Paul,

f Luke 17. 10.

g Rom. 7. 14.

h Rom. 8. 23.

i Gal. 5. 17.

k Confess.

Helv. 1. cap.

16. Basilart. 8.

Bohem. c. 7.

Gal. art. 23.

Belg. art. 24.

Augst. ar. 26.

Saxon. ar. 35.

6. Wittemb.

c. 7. Suer. c. 4.

We know that the Law is spiritual; but I am carnal, &c. g. We, which have the first fruits of the Spirit, even we do sigh in our selves, &c. and have infirmities h.

Ye cannot do the same thing, that ye would i.

Which is the Faith, and Confession of the Churches k.

Errors,

*Errors, and Adversaries of this Truth:*

Therefore we mislike, and condemn the Opinions of the *Valentinians*, and *Papists*.

The *Valentinians* say, that Spiritual men do please God, (which are themselves onely,) not by Faith, but onely by their knowledge of divine Mysteries; and Natural men do please him by their bodily labor, and upright dealing *a*.

*a* Iren. l. 1. c. 1.

The said *Valentinians* feigned three sorts, or degrees of men: the first Spiritual, who through bare knowledge; the next Natural, who by labor, and true dealing shall be saved; the third they call Material, men utterly incapable of divine knowledge, and religious speculations; who must perish both in soul; and body *b*.

*b* Epiph.

To The *Papists* teach, that

They onely are not good works, which God commandeth, but they also, which be either voluntarily done of our selves, or enjoyed us by Priests *c*.

*c* Tapp. p. 183.

They are good works, and acceptable before God, which are done without Faith *d*.

*d* Andrad. de

Works of themselves, without respect unto Christ, please God *e*.

side, lib. 3.

Men perfectly may keep the Laws of God *f*. In which Error also be the *Anabaptists* *g*, and *Family of Love* *h*.

*e* Tapp. p. 189.

*f* Tapp. ibid.

*g* Bulling.

cont. Anabapt.

lib. 4. c. 3.

*h* Display L.

6. a.

PROPOSITION III.

*Good Works are the outward signs of the inward Belief.*

The Proof from Gods Word.

Many are the reasons, why good works are to be done, in part cited afore p. 49. yet not the least cause is, that men may be known what they are. For the Scripture saith, and sheweth, that thereby are known the good Trees from the bad *i*, the Wheat from the Chaff *k*, the true Disciples from the false *l*, the

*i* Mat. 7. 16.

*k* Mat. 3. 12.

*l* Joh. 13. 35.

sons of God from the children of Satan d, the Regenerate  
d Luk. 6. 36. from the Unbelievers e.

Eph. 1. 1.

1 Joh. 3. 10.

e Jam. 2. 18. 1. Pet. 1. 17. Eph. 4. 17. f Confess. Helv. 2. c. 16. Basil. ar. 8. Bohem. c. 7. Gal.  
ar. 22. Belg. ar. 24. Saxon. ar. 3. Wittemb. c. 7. Suevic. c. 4.

Hereunto the Saints, and Churches do subscribe f.

*Errors, and Adversaries unto this truth.*

The faithfull shew their works, yet, neither to have them  
g Mat. 6. & 7. seen of men, as did the Hypocritical *Pharises* g; nor thereby to  
merit heaven, as do the *Pharisaical Papists*, whose Doctrine is,  
that

h Test. Rhem.

an. Rom. 2. 6.

1 Cor. 3. 8.

2 Cor. 5. 20.

Hebr. 6. 10.

Jam. 2. 2.

Concil. Trid.

Sess. 4. Can. 3.

Concil.

Trid. sess. 6.

Can. 42.

Good works are meritorious h.

Good works (as Contrition, Confession, and Satisfaction  
done in Penance) not onely do merit, but are besides a Sacra-  
ment for to attain reconciliation with God, and forgiveness of  
sins i.

Life eternal is due unto good works by the justice of  
God k.

## ARTICLE XIII.

### Of works before Justification.

*Works done before the grace of Christ, and the inspiration of  
his Spirit, are not pleasant to God, forasmuch as they  
spring not of Faith in Jesus Christ, neither do they  
make men meet to receive grace, or (as the Schole Authors  
say) deserve grace of Congruity: yea rather, for that they  
are not done as God hath willed, and commanded them to  
be done, we doubt not but they have the nature of sin.*

#### *The Propositions.*

1. Works done before Justification please not God.

2. Works

2. Works done before Justification deserve not grace of Congruity.

3. Works done before Justification have the nature of sin.

PROPOSITION I.

*Works done before Justification please not God.*

The proof from Gods Word.

**B**Efore men do please God *a*, nothing, that they do, can *a* Mat. 7. 16. please him. But men please not God, being not renewed, and justified by the Spirit. For, before men be Regenerate, they are not grapes, but thorns; not figs, but thistles; not good, but evil trees *b*; not lively, but dead boughs *c*; not engrafted, but *b* Mat. 12. 33. wilde Olives *d*; not friends, but enemies *e*; not the sons of God, *Luk. 6. 43.* but the children of wrath *f*; which bring forth no good fruit. *c* Joh. 15. 4. *d* Rom. 11. 17, 23. *e* Rom. 5. 10. *f* Eph. 2. 3. *g* Confess. Helv. 2. cap. 15. Aug. 20.

*The Errors, and Adversaries unto this truth.*

Hereby the vanity of them is perceived, which think, before mans Justification, his deeds do please God; such are the *Papists*, and were the *Basiliadians*.

The *Papists* teach, that,

Works done without faith do please God *a*.

Good Works, not in respect of Christ onely, but in themselves considered, please God *b*. *a* Andrad. de Fide, lib. 3. *b* Tapp. p. 189.

The *Basiliadians* placed the doors of Civil, and Philosophical righteousness, performed without faith in Christ, in the very heavens *c*. *c* Clem. Alex. Strom. lib. 2.

PROPOSITION II.

*Works done before Justification deserve not grace of Congruity.*

a Eph. 4. 22.  
 b Rom. 8. 10.  
 c Eph. 2. 2.  
 d Rom. 5. 8.  
 e Tit. 1. 15.  
 f Conf. Helv.  
 2. c. 16. Bohem.  
 c. 7. Belg. ar.  
 23. Aug. ar. 4.  
 20. Saxon. ar. 3.  
 & 8. Witt. ar. 5.  
 a Test. Rhem.  
 An. Act. 10. 2.  
 b Conc. Trid.  
 Sess. 6. c. 10.  
 c Andrad. de  
 Fide, lib. 6.

The Unregenerate, not yet justified, have nothing in them to move God to be gracious unto them; and being, as they are, old *a*, not new Creatures, enemies *b*, not favorers of godliness; the children of wrath *c*, not of God, sinners *d*, not virtuously bent; Infidels *e*, and not believers; of Congruity deserve no grace at Gods hands, which is the Faith too, and Confession of other Churches *f*.

*Errors, and Adversaries unto this Truth.*

This overthroweth the Popish Assertions, concerning merits of Congruity *a*; and that by good works man is justified before God, and made heir of eternal life *b*.

As evil works deserve Hell-fire: so eternal happiness is deserved by good works *c*.

PROPOSITION III.

*Works, done before justification, have the nature of sin.*

The Proof from Gods Word.

a Wherefore have we fasted, and thou seest it not? We have punished our selves, and thou regardest it not, *Esa.* 58. 3. Did you fast unto me?

Whatsoever men do, not yet justified before God, it is sin: for of such persons, the best works, which they do, even their Fasting *a*, Praying *b*, Alms-deeds *c*, Sacrificing unto God *d*, prophecying, and Working of Miracles, even in the name of Christ *e*, yea, all their actions whatsoever *f*, are abominable before God.

*Zach.* 5. 7. They have their reward, *Math.* 6. 16. *b* He, that turneth away his ear from hearing the Law, even his prayer shall be abominable, *Prov.* 28. 9. *c* When thou prayest, be not as the Hypocrites, &c. they have their reward, *Math.* 6. 5. Take heed, that ye give not your Alms before men, &c. they have their reward, *Math.* 6. 1, 2. *d* Will I eat the flesh of Bulls? or drink the blood of Goats? *Psal.* 50. 13. Bring me no more oblations in vain: Incense is an abomination unto me, &c. *Esa.* 1. 13. He, that killeth a bullock, is as if he slew a man: he, that sacrificeth a sheep, as if he cut off a dogs neck: he, that offereth an Oblation, as if he offered Swines blood: he, that remembreth Incense, as if he blessed an idol, *Esa.* 66. 3. *e* Lord, have we not by thy Name prophesied? and by thy Name cast out Devils? and by thy Name done many great works? Then will I profess to them, I never knew you: depart from me, ye that work iniquity, *Mat.* 7. 22, 23. *f* Whatsoever is not of faith is sin, *Rom.* 14. 13. Unto them, that are defiled, and unbelieving, is nothing pure; but even their mindes, and consciences are defiled, *Tit.* 1. 15. Without faith it is impossible to please God, *Hebr.* 11. 6. *g* Confess. Helv. 2. c. 15, 16. Bohem. c. 7. Belg. ar. 23. August, art. 4. 20. Saxon. art. 3, & 8. Wittemb. art. 5.



*The Adversaries unto this Truth.*

Erred therefore hath the Council of *Trent*, in pronouncing them accursed, which hold, that all works of man whatsoever, done before his Justification, are sin a.

a Concil.  
Trid. Sess. 6.  
Can. 8.

ARTICLE XIV.

Of works of Supererogation.

*Voluntary works, besides, over, and above Gods commandments, which they call works of Supererogation, cannot be taught without arrogancy, and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do; but that they do more for his sake, then of bounden dutie is required: whereas Christ saith plainly, When ye have done all, that are commanded to you, say, We be unprofitable servants.*

*The Propositions.*

1. Works of Supererogation cannot be taught without arrogancy, and impiety.
2. Works of Supererogation are the subversion of godliness, and true Religion.

PROPOSITION I.

*Works of Supererogation cannot be taught without arrogancy, and impiety.*

The

## The proof from Gods Word.

**W**orks of Supererogation ( which are voluntary works ) besides, over, and above the Commandments of God, are often condemned in the Holy Scriptures, where we are commanded to walk, not after the laws of men, but according to the Statutes of God *a*, and to hear, not what man speaketh, but what Christ doth say *b*: and he, teaching the duty of Christians, setteth before them, as their rule, and direction, the Law, and Word of God *c*; and more then that, he doth neither urge, nor require.

And against mans Injunctions :

They worship me in vain ( saith he ) who for Doctrine teach the commandments of men *d*.

Teach them to observe all things, whatsoever I have commanded you *e*.

My Sheep hear my voice, and know not the voice of strangers *f*.

Which Doctrine, Ordinances, and Works whatsoever ( besides, over, and above that, which God hath revealed, and imposed ) is called of the Apostle, sometimes Ordinances of the world *g*, voluntary religion *h*, sometime the Doctrine of Devils *i*, and cursed *k*. And the same is condemned in all Churches Reformed after the Word of God *l*.

*The Errors, and Adversaries unto this truth.*

Therefore both arrogant, and ungodly be the *Papists*, which teach, and speak in the commendation of such works, and namely, *Petrus à Soto a*, the *Rhemists b*, yea, and the Council of *Trent c*.

## PROPOSITION II.

*Works of Supererogation are the subversion of godliness, and true religion.*

The

*a* Josh. 7. 1.

Ezek. 20. 19.

*b* Mark 9. 7.

*c* Mat. 5. 19.

*d* Mat. 7. 7.

*e* Mat. 28. 20.

*f* Joh. 20. 25.

*g* Col. 2. 20.

*h* Ibid. 3.

*i* 1 Tim. 4. 1.

*k* Gal. 1. 8.

*l* Conf. Helv.

2. c. 16.

Aug. art. 20.

Basil. art. 10.

Gal. art. 24.

Belg. art. 12.

Sax. art. 3. 17.

*a* In his Assert.

Cathol. fidei.

*b* Annot. marg.

Luke 10. 35.

1 Cor. 9. 23.

2 Cor. 8. 14.

*c* Concil.

Trid. Sess. 6.

Can. 1. 10.

The Proof from Gods Word.

Where the works of Supererogation are taught, and in regard, the Law of God there is broken, against the Will of Christ *a*, that mens Traditions may be observed *b*.

*a* Mat. 5. 19.

The Holy Scripture must be contemned, as not sufficient enough to bring men unto the knowledge of salvation, which, S. Paul saith, is able to instruct in righteousness, that the man of God may be absolute, being made perfect unto all good works *c*.

*b* Mar. 7. 7.

*c* 2 Tim. 3. 16,

God, who is onely wise *d*, is made unwise, in not prescribing so necessary works.

*d* 1 Tim. 1. 17.

Faith, and other Spiritual, and most special Virtues are brought into Oblivion.

Perfection is imputed not unto Faith in Jesus Christ, but unto works: and, which is most detestable, unto the works too, not commanded, but forbidden of God, ordained by men.

The Law of God is thought to be thoroughly satisfied; and no duties performed then man needed to have done.

The same think our brethren of these works *e*.

*e* Confes. Helv. 2, 67. as in the former Prop.

The Adversaries unto this Truth.

Contrariwise the *Papists* of Supererogatory works: they do merit (say they) remission of sins, and that not for the doers of them onely, but for others besides *f*.

*f* Test. Rhem. an. 2 Cor. 8. 14

They are tokens of the forgiveness of sins, so well as Baptism; yea deliver from the wrath of God, so well as Christ *g*.

*g* Confes. Aug.

Are greater, and more holy, then are the works commanded in the Decalogue, or Law Moral *h*.

*h* Per. 2 Soto

And so preferring their own works, and inventions, before God his Law, Sacraments, and the blood of Christ, both ought this Doctrine of works Supererogatory to be counted the Doctrine of Devils, and the maintainers thereof taken for the subverters of Godliness, and true Religion.

*h* Per. 2 Soto

After Cath. de

Leg.

## ARTICLE XV.

Of Christ alone without sin.

*Christ in the Truth of our Nature made like unto us in all things, sin only except, from which he was clearly void, both in his Life, and Spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin as St. John saith, was not in him. But 2 all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say, We have no sin, we deceive our selves, and the Truth is not in us.*

*The Propositions.*

1. Christ is truly, and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

## PROPOSITION I.

*Christ is truly, and perfectly righteous.*

The Proof from Gods Word.

a Mat. 3. 20.

b Luk. 1. 36.

c 1 Joh. 3. 8.

d Hebr. 4. 15.

e 1 Pet. 2. 22.

f 2 Cor. 5. 21.

g 1 Joh. 3. 9.

h Rom. 8. 3.

i 1 Joh. 3. 14.

k Mat. 27. 24.

l Joh. 20. 4.

m Pilate k.

**T**hat Christ was pure from sin, it is abundantly to be seen in the Holy Scriptures. For

He was both conceived a, and born without sin b.

He appeared to loose c, but not to fulfil the works of Satan.

He lived, and was tempted, yet without sin d, and did no sin,

knew no sin f, nor had any sin in him g.

He died a guiltless, and just man, even by the testimony of

Paul h, Peter i, Stephen j, yea of his Adversaries, and Judge,

Pilate k.

As ours, such are the Confessions of the purer Churches. *(Constat. Helv. ar. 11, & 3. c. 11. Bohem. c. 4. 1. Gal. ar. 14. Belg. ar. 18.)*

*The Errors, and Adversaries unto this Truth.*

Curfed therefore before God are the Jews, which said, that Christ was a violator of the Sabbath *a*.  
That he taught, being not lawfully authorized thereunto *b*.  
That he forbad Tribute to be given unto *Casar* *c*.  
That he was the destroyer of the Law *d*.  
That he overthrew all Religion, and moved the Commons unto rebellion *e*.

*a* Mat. 12. 10.  
*Luk.* 13. 14.  
*Joh.* 5. 16.  
*b* Mat. 21. 23.  
*c* Luk. 3. 2.  
*d* Mat. 5. 27.  
*e* Luk. 23. 5.

In this state with the Jews are

The *Marcionites*, which said, that he dissolved the Law, the Prophets, and all the Works of God *f*.

*f* *Iren. lib. 1. c. 29.*

The *Saturnians*, which blazed, that his coming into the world was, to overthrow the God of the Angels *g*.

*g* *Theodoret. b. Holinh. Chr. f. 1299.*

Our new Hereticks, viz. *Matthew Hamant* in England, which divulged, that Christ was a sinful man, and an abominable Idol *h*; and *Leonardus Vairus*, among the Papiſts, which hath written, that Christ was *Veneficus*, a common Poisoner of men, and women *i*.

*h* *Leon. Vairus, De Fasc. r. c. circa finem.*

PROPOSITION II.

*All men besides Christ, though regenerate, be sinners.*

The Proof from Gods Word.

All men either be Regenerate, or Unregenerate: & the Unregenerate be all sinners, Unrighteous, and in sin: whatsoever they do.

*k* *Proved p. 5.*

The Regenerate also be not without their sins, both Original *m*, and Actual *n*.

*l* *Proved p. 34.*

*m* *Proved p. 38. 40.*

*n* *Proved p. 50.*

Besides, there is no man just in the earth, that doeth good, and sinneth not, saith the Preacher. Ye cannot do the same.

*o* *Eccles. 7. 13.*

a Gal. 4. 17.

b 1. Tim. 1. 15.

c Jam. 3. 2.

d Joh. 1. 8.

e Mar. 6. 12.

f Conf. Aug.

ar. 20. Sax. ar. 2.

g Conc. Trid.

Seff. deer. de

pet. Orig.

h Test. Rheni.

an. Col. 1. 24.

an. Mar. 3. 33.

k Stapl. Anxid.

Evang. in Mar.

12. 50. p. 118.

l Sicut Adz.

Dei non paren-

ti, omnis crea-

tura rebellis ex-

titit: sic B. Frä-

cisco, omnia

præcepta Dei

implenti, crea-

tura omnis fa-

mulata est: om-

nia Deus subje-

cit sub pedibus

ejus. Alcar.

Fran. lib. 1.

m Hiel. in pro.

Dial. contra

Pelag.

n Cyp. l. 4. ep. 2.

o August. l. 2.

corr. Pet. c. 14.

p Concil. Melli.

cap. 2.

q Dis. H. 6. b.

r Ans. to the

Fam. lib. L. 2.

s Dis. H. 6. b.

t Iren. 1. c. 9.

things, that ye would as: Christ Jesus came into the world to save sinners, of whom I am chief, saith S. Paul b.

In many things we sin all, is S. James saying c: and S. John, If we say, we have no sin, we deceive our selves, and the Truth is not in us d.

Pray therefore, Forgive us our debts e.

A Truth believed, and confessed by all Churches, expressedly by some f.

### The Errors, and Adversaries unto this Truth.

Many Adversaries hath this Truth had, and hath; as the *Papists*, the *Manichees*, the *Catharans*, the *Donatists*, the *Pelagians*, *Family of Love*, *Marcionites*, *Adamites*, and *Carpocratians*. For

The *Papists* say, that the blessed Virgin was pure from all sin, both Original, and Actual. For (these are their own words)

Our Lady never sinned h.

Our Lady sinned not so much as venial in all her life: she exactly fulfilled the whole Law, that is, was without sin i.

Also, of S. Francis they write, that for virtue, and godliness, he was like unto Christ; and hath fulfilled every jot of the Law k.

The *Manichees* l; and *Catharans* m, thought, they could not sin so much as in thought.

The *Donatists* dreamed how they were so perfect, as they could justifie other men n.

Some were of Opinion, as the *Pelagians* o, and *Family of Love* p, how they were so free from sin, as they needed not to

say, Forgive us our trespasses. Which *Family* also teacheth, how there be men living as good, and as holy, as ever Christ was. An

error of *Chr. Vitels* q, a chief Elder in the said *Family*: & that He, which is a *Family* r, is either as perfect as Christ, or else

a very Devil.

Some deemed themselves as pure as Paul, Peter, or any men, as the *Marcionites* s, yea, as Adam, and Enoch before their fall,

## ARTICLE XVI.

### Of sin after Baptism.

1 Not every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of Repentance is not to be denied to such, as fall into sin after Baptism. 2 After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) rise again, and amend our lives, and therefore they are to be condemned, which say, they can no more sin, as long as they live here, or deny place of 3 forgiveness to such as truly repent.

#### The Propositions.

1. Every sin committed after Baptism is not the sin against the Holy Ghost.
2. The very Regenerate may depart from Grace given, and fall into sin, and yet rise again unto newness of life.
3. No men utterly are to be cast off, as Reprobates, which unfeignedly repent.

#### PROPOSITION I.

Every sin committed after Baptism is not the sin against the Holy Ghost.

#### The Proof from Gods Word.

Though every sin, in it self considered, deserveth damnation: yet is there a sin, which shall be punished with many



*a* Luk. 12. 46.  
*b* 1 Joh. 5. 6.  
*c* Mat. 13. 31.  
 Mar. 3. 39.  
 Luk. 12. 10.  
*d* Confessi.  
 Boh. c. 4.  
*e* Conf. ar. 10.  
*f* Confessi. Sax.  
 Helv. 2. c. 8.

many; and a sin, which shall be punished with few stripes *a*; a sin unto death, and a sin unto the death *b*, a sin against the Father, and the Son, which shall be forgiven; and a sin against the Holy Ghost, which never shall be forgiven *c*.

So in their Extant Confessions witness the Churches in Bohemia *d*, Saxony *e*, Helvetia *f*.

*Errors, and Adversaries unto this Truth.*

Diversly hath this Doctrine been opugned. For

Some have thought all sins to be like, and equal, as the *Sticks*, *Pelagians* *h*, and *Jovinians* *i*.

*h* Conc. Milevit.  
*i* D. Hieron. advers. Jovin.  
*k* Epiphan.

Some have taught, as *Manes* the Heretick *k*, how none of the Godly Fathers, and others from the beginning of the world, till the 15. year of *Tiberius* the Emperor ( though earnestly they did repent ) were saved; but were all punished alike with utter confusion.

*l* Spec. peregrin. quaest. dec. 1. c. 3. q. 5. Positio. Ingolstadt. de Purgat.  
*m* Epiphan.

Some give out, that such persons be utterly out of Gods favor, and condemned, which depart out of this world, either afore they are baptized, as the Papists do *l*, or afore they come unto years of discretion, as *Hieracites* did *m*.

PROPOSITION II.

*The very Regenerate may depart from grace given, and fall into sin, and yet rise again to newness of life.*

*a* Joh. 5. 14.  
*b* Joh. 8. 11.  
*c* Eph. 4. 22.  
*d* Coloss. 3. 8.  
*e* Heb. 3. 12.  
*f* 1 Tim. 4. 3.  
*g* 2 Tim. 1. 19.  
*h* 1 Pet. 2. 10.  
 and 5. 8.  
*i* 2 Pet. 3. 27.  
*j* 2 Sam. 11. 4.  
*k* 1 King. 11. 4.  
*l* Mat. 26. 70.  
 72, 74.

The Proof from Gods Word.

That the Regenerate may fall into sin, and yet rise again, it is a Doctrine ground upon the Scriptures. For in them we evidently may see, that fall they may, partly by the admonitions of our Savior unto the man healed of the Palsie *a*, and unto the Adulteress *b*, of *St Paul* unto the *Ephesians* *c*, *Colossians* *d*, *Hebrews* *e*, and *Timothy* *f*, and of *S. Peter* unto all the godly *g*, and partly by the examples of *David* *h*, *Solomon* *i*, *Peter* *k*, who egregiously, and very offensively did fall: and that they do

do fall, it is most evident by the fifth Petition of the Lords Prayer, were nothing else to prove the same: but see afore 9 Art. Prop. 3. Art. 12. Prop. 2. Art. 15. Prop. 2.

Next, that being fallen, they may rise again, and be saved, it is apparent both by the exhortations of the Angel unto the Churches of *Ephesus*, *Pergamus*, and *Thyatira*; and by the examples of *Peter*, who denied *m*, and yet afterward confessed his Master Christ *n*; and of all the Disciples, who fled *o*, and yet returned.

This is both granted, and published for truth by the Churches p.

*The Adversaries unto this Truth.*

Unto this truth subscribe will not

Either the *Catharans* a, *Novatians* b, *Jovinians* c, which think Gods people be Regenerate into a pure, and Angelical state, so that neither they be, nor can be defiled with any contagion of sin.

Either the *Libertines*; whose Opinions were, that Whosoever hath Gods Spirit in him cannot sin.

*David* sinned not after he had received the Holy Ghost d. Regeneration is the restoring of the Estate, wherein *Adam* was placed afore his fall e.

Or the Papists; who are of minde, that

The works of men justified are perfect in this life f.

No man, which is fallen into sin, can rise again, and be saved, without their Sacrament of Penance g.

*S. Francis* attained unto the perfection of holiness, and could not sin at all h.

PROPOSITION. III.

*No men utterly are to be cast off as reprobates, which unfeignedly repent.*

Such, as do fall from grace, and yet return again unto the

Rev. 2.  
Luk. 22.59.  
A.G. 2. 23.  
Eccl. 3. 13.  
& 4. 10, &c.  
Mat. 26.56.  
Confess. Helv.  
2. c. 7. Bohem.  
c. 58. Sax. ar. 10  
11. Wit. ar. 23.  
Suev. ar. 15.

Magd. Eccl.  
Hist. Cent. 12.  
c. 5.  
b Encl. 5. c. 43.  
c Magd. Eccle.  
Hist. cen. 4. c. 5.

d Wilkinson  
against the Fa.  
of Love, ar. 14.  
e Calv. contra  
Liber. fol. 2. 17.  
f Tapp. p. 189.  
g Conc. Trid.  
sess. 6. can. 26.  
h Vis ad apicē  
venire perfecti-  
onis? Vita cum  
moribus atten-  
de B. Francisc.

the Lord by true repentance, are to be received as Members of Gods Church: and this by the Scripture is verified. For there we read, that

*a* Mat. 11. 28. God would have all men saved *a*.

*i* Tim. 2. 4. God is always ready to receive the penitent into favor. For there is joy in Heaven for the sinner, that converteth *b*.

*b* Luk. 5. 7. Christ is grieved when sinners will not repent *c*.

*c* Luk. 19. 41, 42, &c. He shall save a soul from death, and hide a multitude of sins, which converteth a sinner from going astray out of his way *d*.

*d* Jam. 5. 20. The Lord would have no man to perish, but all men to come to repentance *e*.

*e* 2 Pet. 3. 9. If we acknowledge our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness *f*.

*f* 1 Joh. 1. 9. He exhorteth his erring people to repent, and do their first works *g*: neither refuseth he the sinner, that repenteth, as *g* Rev. 2. 5, 16. appeareth in the example of the Prodigal Son *h*, and of the *h* Luk. 15. 20. Debter *i*.

*i* Mat. 18. 26, &c. God then being so gracious, and merciful, man after his example is both by all good means to provoke sinners unto repentance, and they, testifying the same, to receive them into favor.

So did S. Paul will the *Galathians*. Brethren (saith he) if a man be fallen by occasion into any fault, ye, which are Spiritual, restore such one with the spirit of meekness, considering thy self; lest thou also be tempted *k*.

*k* Gal. 6. 1. So did he enjoin the *Corinthians*, when he said, If any hath caused sorrow, the same hath not made me sorry, but partly (lest I should more charge him) you all. It is sufficient unto the same man, that he was rebuked of many. So that now, contrariwise, ye ought rather to forgive, and comfort (him) lest the same should be swallowed up with overmuch heaviness *l*.

*l* 2 Cor. 2. 5, 6, 7. When also he said, Receive him (meaning *Onesimus* m.) And so teach the Churches *n*.

*m* Philen. 12.  
*n* Confess.  
Helv. 2. c. 14.  
Bohem. c. 5.  
August. ar. 11.  
Saxon. ar. 3.  
Wittem. ar. 12.

*The Errors, and Adversaries unto this Truth.*

Adversaries unto this Truth are they;

First, which leave nothing but the unappeasable wrath of God to such, as do sin after Baptism: as did both in old time the *Montanists* <sup>a</sup>, and *Novations* <sup>b</sup>; and of late years *Melchior Hoffmann*, the Arch-Heretic of his days <sup>c</sup>, and the *Anabaptists* in Germany <sup>d</sup>, and the *Barronists* among our selves in England <sup>e</sup>.

Next, who say, that being once regenerate, sin is cut away, as with a Razor, so that the godly cannot sin, and therefore need no repentance: so did the *Messalians* <sup>f</sup>, and do the *Family of Love* <sup>g</sup>.

Lastly, the desperate, whose sins being either infinite, or abominable, they think how God neither can, nor will forgive them: such in times past were *Kain* <sup>h</sup>, and *Judas* <sup>i</sup>; in our Fathers, *Franciscus Spira* <sup>k</sup>, and one Doctor *Kraus* <sup>l</sup>, and in our days, *Bolton*; even he, that first hatched that Sect in England, which afterward was termed *Brownism* <sup>m</sup>.

<sup>a</sup> D. Hieron.  
<sup>b</sup> adv. Marc.  
<sup>c</sup> Cypr. epist.  
<sup>d</sup> 4. ad Antonia.  
<sup>e</sup> Bullin. contr.  
<sup>f</sup> Anab. l. 2. c. 13.  
<sup>g</sup> Calv. Instit.  
<sup>h</sup> Giffords rep.  
<sup>i</sup> Magd. Ecclef.  
<sup>j</sup> Hist. cen. 4. c. 5  
<sup>k</sup> H. N. Spirit.  
<sup>l</sup> land, c. 33. sect.  
<sup>m</sup> 3. c. 34. sect. 11.  
<sup>n</sup> 37. sect. 8. &  
<sup>o</sup> Proverbs, c. 5.  
<sup>p</sup> sect. 15. and  
<sup>q</sup> Crying voice,  
<sup>r</sup> sect. 6. h Gen. 4.  
<sup>s</sup> i Aq. 1.  
<sup>t</sup> Hist. Fr. Spir.  
<sup>u</sup> Luther on  
<sup>v</sup> Gal. 3. 1.  
<sup>w</sup> m Giffords rep.  
<sup>x</sup> to Barr. and  
<sup>y</sup> Green, p. 17.

ARTICLE V.

Of Predestination, and Election.

1 Predestination to life is the everlasting purpose of God, whereby, 2 before the foundations of the world were laid, he hath 3 constantly decreed by his counsel secret to us, to deliver from curse, and Damnation, 4 those, whom he hath chosen 5 in Christ out of mankind, and to bring them by Christ to everlasting salvation, as Vessels made to Honor: wherefore they, which be endued with so excellent a benefit of God, 6 be called according to Gods purpose by his Spirit working in due season; 7 they, through grace obey

K

the

the calling, they be justified freely : they be made Sons of God by adoption : they be made like the image of his only-begotten Son Jesus Christ : they walk religiously in good works : and at length, by Gods mercy, they attain to everlasting felicitie.

8. As the godly Consideration of Predestination, and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to Godly persons, and such, as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minde to high, and heavenly things : as well because it doth greatly establish, and confirm their Faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God : so for curious, and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination is a most dangerous downfal, whereby the Devil doth thrust them into desperation, or into wretchedness of most unclean living, no less perilous then desperation. Furthermore, 9 we must receive Gods promises in such wise, as they be generally set forth unto us in Holy Scripture : and in our doings that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

#### The Propositions.

1. There is a Predestination of men unto everlasting life.
2. Predestination hath been from everlasting.
3. They, which are Predestinate unto salvation, cannot perish.
4. Not all men, but certain, are Predestinate to be saved.
5. In Christ Jesus, of the meer Will, and purpose of God some are Elected, and not others, unto salvation.
6. They

6. They, who are Elected unto salvation, if they come unto years of discretion, are called both outwardly by the Word, and inwardly by the Spirit of God.

7. The Predestinate are both justified by Faith, sanctified by the Holy Ghost, and shall be glorified in the life to come.

8. The Consideration of Predestination is to the godly wise most comfortable; but to curious, and carnal persons very dangerous.

9. The general promises of God, set forth in the Holy Scriptures, are to be embraced of us.

10. In our Actions the Word of God, which is his revealed Will, must be our direction.

PROPOSITION I.

*There is a Predestination of men unto everlasting life.*

The Proof from the Word of God.

That of men, some be Predestinated unto life, it is a Truth, most apparent in the Holy Scripture, by the testimony both of Christ himself, who saith,

To sit at my right hand, and at my left hand, is not mine to give, but (it shall be given) to them, for whom it is prepared of my Father *a*.

Many are called, but few chosen *b*.

For the Elects sake, those days shall be shortened *c*.

Fear not, little flock; for it is your Fathers pleasure to give you a kingdom *d*.

I tell you, in that night there shall be two in one bed; the one shall be received, and the other left *e*.

All, that the Father giveth me, shall come unto me *f*.

Witnessed also is this by the Evangelist *Luke*, and *Paul*; the one saith how of the Gentiles at *Antioch*, so many, as were ordained unto eternal life, believed *g*; and the other, Those, whom he knew before, he did also Prædestinate *h*.

We are unto God the sweet savor of Christ, in them, that

*a* Mat. 20. 23.

*b* Ibid. 22. 14.

*c* Ibid. 24. 22.

*d* Luk. 12. 32.

*e* Ibid. 17. 34.

*f* Joh. 6. 37.

*g* Act. 13. 48.

*h* Rom. 8. 29.

are saved; and in them, which perish: to the one we are the favor of death unto death; and to the other the favor of life un-

22 Cor. 2. 15, to life a.  
16.

Blessed be God, even the Father of our Lord Jesus Christ, which, &c. hath chosen us in him, before the Foundation of the world, &c. who hath Predestinated us, to be adopted through Jesus Christ unto himself, &c. b

b Eph. 1. 3, 4, 5. The example also of the Elected Creatures, Man, and An-  
c Mat. 25. 34, 35. gets c; of the two Brethren, Abel, and Cain d; Isaac, and Isma-  
41. el e; Jacob, and Esau f; of the two Eunuchs of King Pha-  
Jude 6. rad g; of the two Kingdoms, Juda, and Israel; the two peo-  
d Gen. 4. 4. ples, Jews, and Gentiles; the two Apostles, Peter, and Judas;  
e Rom. 9. 17, &c. the two Thieves upon the Cross h; the two Men in the Fields;  
f Mal. 1. 2, 3. and the two Women at the Mill i; make to the illustration of  
Rom. 9. 13. this Truth.  
g Gen. 40. 20.  
h Luk. 23. 39, 40, 43.  
i Mat. 24. 40, 41.

*The Errors, and Adversaries unto this Truth.*

Err therefore do they, which stand in Opinion, that Some are appointed to be saved, but none to be damned.

In soul, some persons; but in soul, and body together, none shall be saved: of this minde were the old Hereticks, viz. the false Apostles k, the Carpocratians l; the Valentinians m, the Cerdonians n, the Manichees o, and the Hieracites p, and of their Opinion be the Family of Love q.

k 1 Cor. 15. 12  
l Clem. Strom.  
lib. 4.  
m Iren.  
n Iren.  
o Aug. contr.  
Faust. 1. 4. c. 16.  
p Epiphani-  
q H. N. Instr.  
ar. 5. sect. 24.  
Prophecy of  
the spir. c. 16.  
sect. 7.

## PROPOSITION II.

*Predestination hath been from everlasting.*

*The Proof from Gods Words.*

Predestination begun before all times. It will be said (saith our Savior Christ) Come, ye blessed of my Father, inherit ye the Kingdom prepared for you from the foundations of the

world.

God.



God hath chosen us in Jesus Christ before the Foundation of the world *b*.

*b* Eph. 1. 4.

God hath saved us, &c. according to his own purpose, and grace, which was given to us through Christ Jesus before the world was *c*.

*c* 2 Tim. 1. 9.

The publick Confessions of the Churches, namely in *Helvetia* *d*, *Basil* *e*, and *France* *f*, bear witness hereunto.

*d* Confess. 2. c.

10, 11.

*e* 3r. 1. *f* ar. 10.

*The Adversaries unto this Truth.*

Those wrangling Sophisters then are deceived, who, because God is not included within the compass of any time, but hath all things to come as present continually before his eyes, do say, that God did not in the time long ago past onely, but still in the time present likewise, doth predestinate.

PROPOSITION III.

*They, which are Predestinated unto salvation, cannot perish.*

The Proof from Gods Word.

All, that the Father giveth me, shall come to me, and him, that cometh to me, I cast not away, saith Christ *a*.

*a* Joh. 6. 37.

I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand, &c. none is able to take them out of my Fathers hand *b*. The gates of Hell shall not overcome the Church *c*.

*b* Joh. 10. 28, 29.

Moreover, whom he Predestinated, them he also glorified *d*.

*c* Mat. 16. 18.

For the Gifts, and Calling of God are without repentance *e*.

*d* Rom. 8. 30.

*e* Rom. 11. 29.

They went out from us; but they were not of us: for, if they had been of us, they would have continued with us *f*.

*f* 1 Joh. 2. 19.

So the Church of God: as afore in this Article.

*Errors, and Adversaries unto these Truths.*

Wander then do they from the Truth, which think,

K 3

That :

That the very Elect, totally, and finally, may fall from Grace, and be damned.

*a* Bredwels De  
lect. p. 89.

That the Regenerate may fall from the grace of God; may destroy the Temple of God, and be broken off from the Vine, Christ Jesus: which was one of *Glovers* Errors *a*.

That the number of those, which be Predestinate, may both encrease, and be diminished: so thought the *Pelagians*.

#### PROPOSITION IV.

*Not all men, but certain, be Predestinated to be saved.*

The Proof from Gods Word.

We deny all, and affirm, that a certain chosen, and company of men be Predestinate: and so doth Gods Word.

*a* Luk. 10. 20.

Rejoice, that your names are written in heaven *a*.

I know mine, and am known of mine; is the saying of Christ

*b* Joh. 10. 14.

Jesus *b*.

*c* 2 Tim. 2. 10.

I suffer all things for the Elects sake; saith *S. Paul* *c*.

*d* Confess.

The very same with us do the Churches affirm *d*.

Helv. 2. cap. 10.

Basil. ar. 1. Gal.

ar. 12. Belg. ar.

16.

*The Adversaries unto this Truth.*

We are therefore against them, which teach, how not certain, but all, even the most ungodly, and damnable; yea, the very Devils shall be saved: of which Opinion were the *Origenists*, and are the *Catabaptists* *b*.

*a* Wolf. muscu-

lus in epist. ad

Philip. pref.

*b* Bullin. contr.

Catabap. lib. 1.

*c* Nash, in Chr.

his tears, p. 98.

*d* Ramseys, and

Allens Confes.

All men be Elected unto life everlasting.

There is no Hell, nor future, and eternal misery at all: but onely either in mans Opinion, as hold the *Atheists* *c*; or in the heart, and conscience of man in this life, as the *Familists* maintain *d*.

No certain company be foredestined unto eternal Condemnation.

*e* Calv. epist.

ministr. Basil.

fol. 105.

None, more then others, be Predestinate unto Salvation: which was an Error of *Henry Bolseck* *e*.

In

In like sort we condemn such, as either curiously enquire who, and how many shall be saved, or damned; or give the sentence of Reprobation upon any man whosoever: as do the Papists upon *Calvin, Beza, and Verone*, when they call them Reprobates f.

f Test. Rhem.  
ar. Rom. 11. 23

PROPOSITION V.

*Of the meer Will, and Purpose of God, some men in Christ Jesus are Elected, and not others, unto salvation.*

The Proof from Gods Word.

In the Scripture we read of mans Predestination the cause Efficient to be the everlasting purpose of God *a*, the cause Formal, God his infinite mercy, and goodness *b*; the cause Material, the blood of Christ *c*; the cause Final, or end, why both God the Father hath loved, and Christ for his Elect hath suffered, is the glory of God *d*, and the salvation of Man *e*.

*a* That the purpose of God might remain according to election, Rom. 9. 11. Who doth predestinate us, &c.  
*e* according to the good pleasure of his Will,

And this do all the Churches Militant, and Reformed, with a sweet consent, testifie, and acknowledge.

Eph. 1. 5. Not according to our works, but according to his own purpose, and grace, *a* Tim. 1. 9. *b* I will shew mercy to whom I will shew mercy, Exod. 33. 19. Rom. 9. 15. *c* He hath chosen us in Christ, &c. and hath Predestinated us through Christ unto himself, Eph. 1. 4, 5. Ye were not redeemed with corruptible things, &c. but with the precious blood of Christ, as of a Lamb undefiled, and without spot, which was ordained before the foundation of the world, but was declared in the last times for your sakes, 1 Tim. 1. 18, 19, 20. *d* Who doth Predestinate us, &c. to the praise of the glory of his grace, Eph. 1. 6. The Lord hath made all things for his own sake: yea, even the wicked for the day of evil, Prov. 16. 4. *e* Rom. 8. 29. Those, whom he knew before, he did also Predestinate to be made like to the Image of his Son, that he might be the first-born among many brethren. Hath not the Potter power of the Clay, to make, of the same lump, one Vessel to honor, and another unto dishonor? Rom. 9. 21.

*Adversaries unto this Truth.*

Hereby is discovered the impiety of those men, which think, that

1. Man doth make himself eligible for the Kingdom of Heaven.

heaven by his own good works, and merits; so teach the Papists.

The kingdom of Heaven (say they) is prepared for them, that are worthy of it, and deserve it by their well-doing *a*.

*a* Test. Rhem. an. Mat. 10. 23.

*Licet electis gloria ex aeterna Dei predestinatione dimanet, non tamen provenit, nisi ex eorum operibus; &c. Sine nobis non glorificamur.* 1. Although from Gods eternal Predestination glory floweth to the Elect: yet for all that it springeth nor, but from their own works, &c. Without our selves we are not glo-

*b* Stella in Luc rified *b*.

*c* 10. fol. 35.

2. God beheld in every man, whether he would use his grace well, and believe the Gospel, or no: and as he saw a man affected, so did he Predestinate, choose, or refuse him.

3. Besides his will, there was some cause in God, why he chose one, and cast off another man; but this cause is hidden from us.

*c* Clem. Strom.

lib. 2. 4.

*d* Theoph. in Mat. 22.

*e* Calvin. epist.

Minist. Helv.

fol. 104.

4. Men by nature be Elected, and saved; an error of the *Basilidians*, and *Valentinians* *c*.

5. It is in mans power to be Elected, the error of *Theophylast* *d*, and of *Balsbeck* *e*.

6. God is partial, and unjust for choosing some, and refusing others; calling many, and Electing but few.

#### PROPOSITION VI.

*They, who are Elected unto salvation, if they come unto years of discretion, are called both outwardly by the Word, and inwardly by the Spirit of God.*

#### The Proof from Gods Word.

Though true it be, the Lord knoweth all, and every of his Elect: yet hath he revealed unto us certain notes, and tokens, whereby we may see, and certainly know, whether we be of that number, or not? For such as be ordained unto everlasting life, if they live long in this world, they one time or other be called unto the knowledge of salvation, by the preaching of  
Gods

Gods word; they obey that calling, through the Operation of the Holy Ghost, working within them; they feel in their soul the same Spirit, bearing witness unto their Spirits, how they are the Children of God; and finally they walk Religiously in all good works.

These things are most evident, and clear in the Holy Scripture, where is set down, both the calling of the Predestinate <sup>a</sup>, and their obedience to the Word being called <sup>b</sup>, and their Adoption by the Spirit to be the Children of God <sup>c</sup>; and last of all, their holiness of Life, and virtuous conversation <sup>d</sup>.

All Churches Reformed consent hereunto.

my mothers Womb, and called me by his Grace, *Gal. 1. 15.* He hath called you to his Kingdom, and glory, *1 Thes. 2. 12.* He hath saved us, and called us with an holy calling, *2 Tim. 1. 9.* They, that are on his side, called, chosen, and faithful, *Rev. 17. 14.* <sup>b</sup> Your obedience is come abroad among all, *Rom. 16. 19.* In Christ also ye trusted, after ye heard the Word of Truth, *Eph. 1. 13.* Jesus Christ is in you, except ye be reprobates, *2 Cor. 13. 5.* Ye received the Spirit of Adoption, whereby we cry, Abba, Father: the same Spirit bearing witness with our Spirit, that we are the Children of God, *Rom. 8. 15, 16.* After this manner pray ye, *Our Father, &c. Mat. 6. 9.* And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, which crieth, Abba, Father, *Gal. 4. 6.* He hath chosen us in him, *&c.* that we should be holy, and without blame before him in love, *Eph. 1. 4.* We are his workmanship, created in Christ Jesus unto good works, which God hath ordained, that we should walk in them, *Eph. 2. 10.* For the grace of God, *&c.* hath appeared, and teacheth us, that we should deny all ungodliness, and worldly lusts, and that we should live soberly, and righteously, and godly in this present world, *Tit. 2. 11, 12.*

*Errors, and Adversaries unto this Truth.*

Sundry Adversaries hath this Truth, and

First the *Papists*, who teach, that none are to think, or persuade themselves, that they are of the number of the Predestinate unto salvation, but to be ever doubtful thereof <sup>a</sup>.

The said *Papists* deliver, that so many persons, as are not marked with the sign of the Cross upon their forehead, are damned, and Reprobate <sup>b</sup>; also, that they, which will be saved, must be *Franciscans* <sup>c</sup>, at leastwise become Members of the Church of Rome <sup>d</sup>.

Secondly, the *Anti-nomians*, which think the outward calling by the Word (though they have not the inward calling by the Spirit, and be destitute of good works) a sufficient Argument of their Election unto life <sup>e</sup>.

L

Third-

<sup>a</sup> Whom he Predestinated, called, *Rom. 8.*  
<sup>b</sup> 30. God separated me from

a Conc. Trid. Sess. 6. cap. 12.  
Can. 15. Test. Rhem. An. Rom. 8. 38. an. 1. Cor. 2. 12.  
An. Phil. 2. 14.  
b Test. Rhem. An. Apoc. 6. 4.  
c Conform F. l. 4. fol. 101.  
d Anst. to the exec. of Just. c. 8. p. 192.  
e Simon Pauli meth. par 2. de lege Dei

Thirdly, the *Puritans*, who among other affiances given them from the Lord, of their salvations, made their advancing of the Presbyterial kingdom ( by the putting down of *Bishops, Chancellors, &c.* ) a testimony, that they shall have part in that glory, which shall be revealed hereafter *f*.

*f* Demon. of  
Dis. epist. ded.  
g Sartan. de  
Relig. Ruthen.  
c. 2.

Fourthly, the *Schwenfeldians*, and all such, as depending upon immediate, and Divine Revelations, condemn, and contemn the ordinary calling of God, by the Ministry of his Word.

*h* Zuing. contra  
Catabap. fol.  
107.  
*i* Display H.  
9. b. D. 5.

Lastly, the *Russians* *g*, *Catabaptists* *h*, and *Family of Love* *i*, who believe, that themselves onely, and none besides, shall be saved.

### PROPOSITION VII.

*The Predestinate are both justified by Faith, Sanctified by the Spirit, and shall be Glorified in the Life to come.*

### The Proof from Gods Word.

*4* Know, that a man is not justified by the works of the Law, but by the Faith of Jesus Christ,  
*Gal. 2. 16.*

Divers be the effects of mans Predestination; but chiefly it bringeth to the Elect *a* Justification by Faith in this Life, and in the Life to come Glorification *b*, always a conformity to the Image of the onely-begotten Son of God, both in suffering troubles here, and in enjoying immortal Glory hereafter *c*, as testifie all the Churches in their Confessions.

They, which be of Faith, are blessed with faithful *Abraham*, *Eph. 2. 8. b* Moreover, whom he Predestinated, them also he called, and whom he called, them also he justified; and whom he justified, them also he glorified, *Rom. 8. 30.* Come ye blessed of my Father, inherit ye the kingdom prepared for you, *Mat. 25. 34. c* If we be Children, we are also Heirs, even the Heirs of God, and Heirs annexed with Christ; if so be that we suffer with him, that we may also be Glorified with him, *Rom. 8. 17.* And as we have born the Image of the earthly, so shall we bear this Image of the heavenly, *1 Cor. 15. 49.*

*Tritthenem.*  
de Eccl. Scrip.  
*b* Wolf. Mufculus in epist. ad Phil. prief.  
*c* Euseb. Eccles. Hist. 1. 7. c. 13.

### *The Errors, and Adversaries unto this Truth.*

This is flatly against *Papias* *a*, *Iustinus* *b*, and all *Millenaries* *c*, who deny the eternity of mans Happinels, and dream of I know not what bliss in this Life, to endure a thousand years, but no longer. Also

Also against the *Manichees*, who said, the Soul only shall be saved *d.*

*d* Philastrius.

Also against those *Heretics*, which deny the Resurrection of the Flesh, as did the *Carpocratians* *e*; *Manichees* *f*, and others *g.*

*e* Clem. Strom. lib. 4.

Likewise against the *Hieracites*, who have a Phantasie, that no children, departing this life, before they come unto years of discretion, and knowledge, shall be saved *h.* So the *Papists* do teach *i*, that no Infants, dying unbaptized, do go to heaven, but to another place adjoining unto Hell, called *Limbus Puer-*

*f* Aug. contra Faust. l. 4. c. 16.

*g* See afore Ar. 4. Prop. 1.

*h* Epiph. i Positiones

Ingolstadt. de Purgat.

*torum.*

### PROPOSITION VIII.

*The consideration of Predestination is to the godly wise most comfortable; but to curious, and carnal persons, very dangerous.*

#### The Proof from Gods Word.

This Doctrine of Predestination is to the godly full sweet, pleasant, and comfortable, because it greatly confirmeth their faith in Christ, and encreaseth their love toward God.

I account the afflictions of this present time are not worthy of the glory, which shall be shewed unto us *k.*

*k* Rom. 8. 18.

If God be on our side, who can be against us? who spared not his own Son, but gave him for us all to death; how shall he not with him give us all things also? who shall lay any thing to the charge of Gods chosen? It is God, that Justifieth, who shall condemn? *l.*

*l* Ibid. 31, 34.

Ye were sealed with the Holy Spirit of Promise, which is the Earnest of our inheritance, until the Redemption of the possession purchased unto the praise of his glory *m.*

*m* Eph. 1. 13, 14

Grieve not the Holy Spirit of God, by whom ye are sealed unto the day of Redemption *n.*

*n* Eph. 4. 30

But to the wicked, and Reprobate the consideration hereof is very sorrowful, unsavory, and most uncomfortable, as that, which they think (though very untruly, and sinfully) causeth



them either to despair of his Mercy, being without Faith; or not to fear his Justice, being extreemly wicked: whereas neither from the Word of God, nor any Confession of the Church, can any man gather, that he is a Vessel of wrath, prepared to damnation; but contrariwise by many, and great Arguments may perswade himself, that God would not his destruction: as in the next Proposition immediately ensuing plainly may appear.

*Errors, and Adversaries unto this Truth.*

Therefore they are to be taken as much out of the way, which say, that this Doctrine leadeth either unto desperation, which is without all comfort; or unto looseness of life, and so unto *Atheism*, and therefore to be published neither by mouth, nor book; and so thought both the *Pelagians* <sup>a</sup>, and the *Predestinates* (a sort of *Hereticks* so called) in old time <sup>b</sup>, and the *Family of Love* in our days, who term the Doctrine of Predestination, a licentious Doctrine, and say it filleth all the Persons almost in *England* <sup>c</sup>.

<sup>a</sup> Prosper in Epist. ad Aug. de reliquiis Pelag. hæresis.  
<sup>b</sup> Magd. Eccl. Hist. Cent. 3. c. 5. p. 620.  
<sup>c</sup> Display in an epist. of the Families, l. 7. b.

PROPOSITION IX.

*The general promises of God, set forth in the Holy Scripture, are to be embraced of us.*

The Proof from Gods Word.

That men the better may avoid both desperation, and carnal security, they are to have always in minde, that,

1. The promises of grace, and favor to mankind, are universal: as

Come unto me, all ye, that are weary, and laden, and I will

<sup>a</sup> Mat. 11. 28. ease you &c.

God sent not his Son into the world, that he should condemn the world; but that the world through him might be

<sup>b</sup> Joh. 3. 17. saved &c.

God

God will, that all men shall be saved, and come unto the knowledge of the Truth *c.* *e* 1 Tim. 2. 4.

2. The Doctrine of the Gospel for the free remission of sins, is to be preached not unto a few, but universally, and generally unto all men.

Go therefore, and teach all Nations, Baptizing them, &c. *d* Mat. 28. 19.

Go into all the world, and preach the Gospel to every creature. He, that shall believe, and be Baptized, shall be saved: but he, that will not believe, shall be damned *e.*

*e* Mar. 16. 15,

3. The Seals of the Covenant be appointed to be given to 16. all men, which are Members of the Visible Church, or desirous to be incorporated thereinto. For

All are to be Baptized *f*, and all are to Participate of the Bread, and Cup at the Lords Supper *g.* *f* Mat. 28. 19.  
*g* Mat. 26. 26,

4. As the disobedience of *Adam* brought condemnation upon all men: so the blood, and obedience of Christ is able, and all-sufficient to wash away all sins, and that of all men.

*h* 2 Cor. 11. 24.

35.

*i* 2 Sam. 12. 13

*j* 2 Chron. 33.

5. No man ever truly repented, but he was received again into favor; so was *David* after his Adultery *b*, *Manasses* after his Idolatry *i*, *Peter* after his *Apostasy* *k*, the *Thief* upon the *Cross* *l*, the *Ninevites* *m.*

*l* 12. 13.

*k* Joh. 21. 15,

*m* *c.*

*l* Luk. 23. 42,

43:

*m* Jonas 3. 10.

*The Adversaries unto this Truth.*

They are not to be heard then, which say, that

The number of the Elect is but small; and seeing we are uncertain, whether we be of that Company, or no, we will proceed in our course, as we have begun.

God is an acceptor of persons, and so unjust in choosing some, and refusing others.

God hath Predestinated all those persons to eternal death, which are not in the state of true Repentance: which was one of *Glovers* Errors *a.*

*a* *Bredwels* de-  
tect. p. 96.

It is the part therefore of all, and every man,

Not to refuse the mercies of God both generally, and graciously offered unto all men by his Word, and Sacraments.

Not to despair in respect either of the greatness, or multitude of his sins.

Nor yet to provoke the Lord to execute his vengeance upon them, through prophaneness of life, or security.

### PROPOSITION X.

*In our Actions the Word of God, which is his revealed Will, must be our direction.*

#### The Proof from Gods Word.

In our doings, but chiefly in the matter of Predestination, we are not to follow our own judgement, and what seemeth good in our own Opinions: but the Will of God, and that Will too, not which is concealed from us, viz. of God his Omnipotency, whereby he governeth at his pleasure the things by himself created; whereof mention is made both in the *Psalms* a, and in the Prophet *Isaiah* b, and other places of his Word c: but of his favor, and good pleasure towards man, revealed in the Holy Scriptures, by Jesus Christ, whom we are to hear d.

Subscribed hereunto have, and do Gods Churches every where.

#### The Adversaries unto this Truth.

This Truth is gain-said by the *Phrygians*, *Montanists*, and *Messalians* a, also by the *Enthusiasts* b, *Anabaptists* c, and *Family of Love* d, which leave the written Word of God, and rely upon their own Dreams, Visions, and lying Revelations. Hence proceedeth the contempt of Gods written Word, and of the Preachers, and all Religious exercises thereof. For saith the *Family of Love* e, No difference is there between a Ceremonial, either Letter-Doctor Christian, and an uncircumcised Heathen.

a Theodoret. l. 3. de Hæret. fab.  
b Beza. ep. 81.  
c Sleidan. com. lib. 6.  
d H. N. Evang. c. 13. sect. 6.  
e In a Letter of theirs unto the Bp. of Roch. in Wilk. Confur.

### ARTICLE XVIII.

Of obtained etrnal salvation only by the Name of Christ.

*They are also to be had accursed, that presume to say, that every*

every man shall be saved by the Law, or Sect, which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us, onely in the Name of Jesus Christ, whereby men must be saved.

*The Propositions.*

1. The profession of every Religion cannot save a man; live he never so virtuously.

2. No man ever was, or shall be saved, but onely by the Name, or Faith of Jesus Christ.

PROPOSITION I.

*The Profession of every Religion cannot save a man; live he never so virtuously.*

The Proof from Gods Word.

THIS we cannot but acknowledge to be a Truth, if we believe the Scriptures; for they testifie, that Jews, and Gentiles are under sin, culpable before God, and deprived of the glory of God *a*.

All men, that would be saved, must be born again of the Holy Ghost *b*.

No man is Justified by the works of the Law *c*, either Ceremonial *d*, or Moral *e*.

God hateth the Doctrine of the Nicolaitans *f*, & of Balaam *g*.

The Reprobate, whose names are not written in the Book of the Lamb, they do worship the Beast *h*.

Punishments eternal, and intolerable are threatened both to the Beast, and the false Prophet *i*, and likewise to all such, as will not go out of Babylon *k*, and to all Idolaters *l*.

The Confessions of Gods people are to this end, & purpose *m*.

*a* Rom. 3. 6.

19, 23.

*b* Joh. 3. 3.

*c* Gal. 3. 16.

*d* Act. 15. 24, 2.

Col. 2. 16, 20.

Gal. 5. 18.

*e* Rom. 3. 10,

20, 28.

*f* Rev. 2. 15.

*g* Ibid. 14.

*h* Rev. 13. 8.

*i* Rev. 20. 10.

*k* Rev. 18. 4.

*l* Rev. 21. 8.

*m* Confess. Helv. 1. ar. 12. & 2. c. 12. Bohem. c. 6. Gal. ar. 22, 23. Belg. ar. 22. 23. Aug. ar. 45, 21. Wittem. ar. 5. 6. Suev. c. 3.

*Errors*

*Errors, and Adversaries unto this Truth.*

Then to be held accursed are they, which affirm, that

The observation of the Judicial Ceremonies is necessary unto salvation; as did the false *Apostles* a, the *Ebionites* b, and the *Cerinthians* c.

Such throughout the world, as lead an upright life, and be Morally righteous, whatsoever their Religion is, shall be saved, as many of the *Philosophers* were in the Opinion of the *Valentinian*, and *Basilidian* Hereticks d, of *Galeatus Martins* e, *Erasmus Roterodamf.*

d Clem. Alex.

q. 2. 4.

e Paul. Jovius

Elog. doct. vir.

p. 67.

f Præf. sua in

Tuscul. quæst.

g H. N. præf.

to his 3. Re-

form. sect. 2.6.

h Pol. of the

Turk. emp. c.

23. Lonicer.

Turk. Hist.

tom. 1. 2. par.

2. cap. 12.

i Damascene.

k D. Aug. ep.

ad Quod-vult-

Deum.

That men externally may profess any Religion, and notwithstanding be saved, if their affections, and heart be with the *Family of Love* g.

That all those, that live uprightly, and do good deeds, shall be of equal happiness in the Kingdom of Heaven; be they *Turks*, *Christians*, *Jews*, or *Moors*. A *Turkish* Error h.

That men may embrace, and follow the Sect, and Religion, which they have most minde unto; and so doing, please God, and be saved. The *Lampatians* Doctrine i.

That no Sect ever erred, or were out of the way to Heaven. A fancy of the *Rhetorians* k.

## PROPOSITION I.

*No man ever was, is, or shall be saved, but onely by the name, or Faith of Jesus Christ.*

## The Proof from Gods Word.

This we cannot but acknowledge to be true, if also we believe the Scriptures, which say, that

a Act. 4. 12.

b Act. 10. 43.

Among men there is given none other name under Heaven, whereby we must be saved a.

Through ( Jesus Christ ) his name, all, that believe in him, shall receive Remission of sins b.

In

In thee (*viz.* Christ Jesus) shall all the Gentiles be blessed *c*.

And this is the Faith, and Confession of the Reformed Churches *d*.

11. 13. Basil. ar. 4. Bohem. c. 4. 10. Gal. ar. 13. 16, 17. Belg. ar. 17. 20, 21, 22. August an. ar. 3. Saxon. ar. 3. Wittemb. c. 8. Suevica, ar. 9. sect. 2. they revolted.

*The Errors, and Adversaries unto this Truth.*

Many waies this Truth very Heretically is oppugned. For, Some teach, that we are saved, not by Christ, (but as the *Valentinians* said) by the labor of their hands, and by their own good works *a*; as *Simon Magus* boasted, by his fair *Helene* *b*; as *Matthew Hamant* held by other means, and that all persons, which worshipped Christ, are abominable Idolaters *c*; as *Nenferus*, and *Silvanus* believed, by *Mahmet* *d*, and therefore he revolted from Christianity unto *Turcisme*.

*a* Iren. lib. 1.  
*b* Iren.  
*c* Holiush.  
Chro. fol. 299.  
*d* Beza resp. ad repetit. Jo.  
And. Cal. p. 8.

Others confess, that we are saved by the Name of Christ, but either not by the right and true Christ; for they said, themselves, and every of themselves were Christ: as in old time did *Saturninus* *e*, *Manes* *f*, *Desiderius Burdegal*, & *Endo de Stella* *g*, and of late years, at *Basil*, *David George* *h*, and in *England*, first, one *John Moor* *i*, and afterward, *William Hacket* *k*: the former was whipt for the same at *Bethlehem*, in the second of *Queen Elizabeth*, the other hanged, and quartered in *Cheapside* *l*. Anno 1591.

*e* Epiphan.  
*f* Euseb. l. 7. c. 31.  
*g* Genebr.  
Chro. l. 3. p. 358. 709.  
*h* Hist. David. Georg.  
*i* Stow.

Or, by the true Christ, but either distinguish between Jesus, and Christ, saying, *Jesus* was one man, and *Christ* another; as did the *Marcionites* *m*.

*k* Conspir. for pretend. Reform.  
*l* Philaster.

Or, say there be two Christs, one revealed already in the daies of *Tiberius* the Emperour, who came for the salvation of the *Gentiles*; another yet to come, for the Redemption of the *Jews*: so thought the same *Marcionites* *n*. *Nestorius* held also there were two Christs, whereof one was very God, the other very man, born of a woman *o*.

*m* Tertul. l. 4. contr. Marc.  
*n* Vincent. Lir. adv. Hæreses.

Or, publish how none were saved by the true Christ, till the 15. year of the foresaid *Tiberius*; an Heresie of *Manes*, and his Company *p*.

*o* Epiphan.

Others besides, (as the *Family of Love*) understand all things

M

written

written of Christ, Allegorically, and not according to the letter of Gods Word. For they teach, that whatsoever is written of Christ must in us, and with us be fulfilled p.

p H.N. Proph.  
of the Spir. c.  
7. Sect. 3.

Others have thought, yea, have spoken blasphemously of the constant, and holy Martyrs, who, for the Name of Christ, gave their lives in *England* in the reign of Queen *Mary*, some saying, They were stark fools; as did *Christopher Virel*, a chief Elder in the *Family of Love* q, others, ( as *Westphalus*, and *Marbachius* ) that they were the Devils Martyrs r.

q Anf. to the  
Fam. let. L.  
3. a.  
r Saurmius,  
Antipap. 4. par.  
3. p. 189.

## ARTICLE XIX.

### Of the Church.

<sup>1</sup> *The visible* <sup>2</sup> *Church of Christ,* <sup>3</sup> *is a Congregation* <sup>4</sup> *of faithfull men: in the which* <sup>5</sup> *the pure Word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, in all those things, that of necessitie are requisite to the same.*

*As* <sup>6</sup> *the Church of Jerusalem, Alexandria, and Antioch hath erred: so also* <sup>7</sup> *the Church of Rome hath erred, not onely in their living, and manner of Ceremonies, but also in matters of Faith.*

### The Propositions.

1. There is a Church of Christ, not onely invisible, but also visible.

2. There is but one Church.

3. The visible Church is a Catholick Church.

4. The Word of God was, and for time is before the Church.

5. The marks, and tokens of the visible Church, are the due, and true administration of the Word, and Sacraments.

6. The



6. The visible Church may, and from time to time hath erred both in Doctrine, and Conversation.

7. The Church of *Rome* most shamefully hath erred in life, Ceremonies, and matters of Faith.

PROPOSITION I.

*There is a Church of Christ both invisible, and visible.*

The Proof from Gods Word.

A True saying it is, The Lord onely knoweth who are his. For to man the Church of Christ is partly invisible, and visible partly. The visible are all the Elect, who be, or shall be either in Heaven triumphing; or on earth fighting against the Flesh, the World, and the Devil. These, as Members of the Church, are said to be invisible; not because the men be not seen, but for that their Faith, and Conscience to Godward, is not perfectly known unto us.

The Members of the visible Church are some of them for God, and some against God; all of them notwithstanding deemed parts of the Church, and accounted faithful, so long as they make no manifest, and open Rebellion against the Gospel of Christ.

All this we gather from the Holy Scripture, where mention is made of the Church invisible, and triumphing, *Rev. 2. 26, 28. & 3. 5, 12. & 7. 14, 55.* invisible, and militant, in the Epistles of *St. Paul a*, *Peter b*, and Book of *St. Johns Revelations c*, also of the Church visible, and mixed with good and bad, by the Parable of the Sower *d*, of the Marriage *e*, and of the Virgins *f*; as also by the saying of our Savior Christ *g*, and of *St. Paul h*.

The Churches bear witness hereunto *i*.

*10. b* For he knew who should betray him: therefore said, Ye are not all clean. *Joh. 13. 11.* In a great house are not onely vessels of gold, and of silver, but also of wood, and of earth, and some for honor, and some unto dishonor, *2 Tim. 2. 20. i* Confess. *Helv. 1. ar. 14. & 2. c. 17. Bohem. c. 8. Gal. ar. 27. Belg. ar. 27. August. ar. 7. Saxon. ar. 11. Wittenb. ar. 32. Suevic. ar. 15.*

*a* Gal. 4. 29.  
*b* Eph. 6. 10. & 6.  
*c* 2. Tim. 3. 12.  
*d* 1. Pet. 5. 9, 10.  
*e* Rev. 12. 7, 11,  
*f* 17. & 17. 14.  
*g* Matth. 13.  
*h* Matth. 22.  
*i* Matth. 25.  
*g* Have not I  
chosen you  
twelve, and  
one of you is  
a Devil? *Joh.*

*Errors, and Adversaries unto this Truth.*<sup>a</sup> See art. 2.

Prop. 4. art. 18.

Prop. 2.

<sup>b</sup> Leon. Ram-

seis, and J.

Allens Conf.

Alfo H. N.

document.

Sent. c. 6. Sect.

1. c. 3. Sect. 5.

Sp. land. c. 44.

Sect. 12. Pro-

verbs, c. 5.

Sect. 15. Proph.

c. 16. Sect. 8.

<sup>c</sup> Vaux Ca-

tech. c. 1. Test.

Rhem. An. Act.

c. 13. Sect. 10.

c. 1. Epist. Præf.

<sup>g</sup> A confused gathering together (of good, and bad in public Assemblies) is no Church. The Brownists answer to Mr. Cartwright, p. 39. <sup>b</sup> The Assemblies of good and bad together, are no Churches, but heaps of prophane people; saith *Barrow* in his Discovery, p. 53.

in his Discovery, p. 53.

This Truth hath many Adversaries, whereof  
Some renounce our Christ, the Savior of mankind; and so  
think his people are not the Church; as the *Jews, Turks*, and  
*Hereticks* have done <sup>a</sup>.

Some acknowledge no triumphing state of the godly in Heaven, but dream of an ever-glorious condition in this world; as the *Family of Love* <sup>b</sup>.

Some think the Church Catholick to be visible; as the *Pa-*  
*pists* <sup>c</sup>.

Some imagine the Church Militant is not visible at all, as the  
*Libertines*.

Some give out, that the visible Church is devoid of sin, and  
sinners; as did the *Donatists* <sup>d</sup>, and do *Anabaptists* <sup>e</sup>, *Family of*  
*Love* <sup>f</sup>, *Brownists* <sup>g</sup>, and *Barrowists* <sup>h</sup>.

## PROPOSITION II.

*There is but one Church.*

## The Proof from Gods Word.

When we do say that the Church is visible, invisible, and that  
there is a *Western, East, Greek, Latine, English* Church; we  
mean not that there be divers Churches of Christ, but that one,  
and the same Church is diversly taken, and understood, and al-  
so hath many particular Churches; as the Sea many Rivers, and  
Arms branching from it. For the visible Church is not many  
Congregations, but one Company of the faithfull.

We being many are one Body in Christ, and every one, one  
an others members <sup>a</sup>.

We, that are many, are one Body <sup>b</sup>.

<sup>a</sup> Rom 12. 5.<sup>b</sup> 1 Cor. 10.

19.

For.

For as the Body is one, and hath many Members, and all the Members of the Body, which is one, though they be many, yet are but one Body: even so is Christ. For by one spirit are we all baptized into one Body, &c. Now ye are the Body of Christ, and Members for your part c.

c 1 Cor. 12.

12, 13, 17.

For as we have many Members in one Body, and all Members have not the same office: so we, being many, are one Body in Christ, and every one, one anothers Members d.

d Rom. 13, 4, 5.

There is neither Jew, nor Grecian; there is neither bond, nor free; there is neither male, nor female: for ye all are one in Christ Jesus e.

e Gal. 3. 28.

f Confel. Hdv.

2. cap. 17.

Bohem. cap. 8.

Gal. ar. 26. Bel.

ar. 27. Aug. ar.

27. Wittemb.

ar. 32. Suev. ar.

15.

All Gods people agree with us in this point f.

*Errors, and Adversaries unto this Truth.*

The Adversaries unto the eighteenth Article be also, for a great part, Adversaries unto this Truth.

Furthermore, although it be acknowledged by many, and they too baptized of Christians, that there is but one Church; yet the same persons do err, which condemn so many (as no Members of Christs Church) which joyn not with them in their singular, and private Opinions, arrogating the stile, and title unto themselves onely, and denying all other men to be either the Church, or Members of the Body of Christ. Such are

a Alex. Gagr.

de Relig. Mosc.

p. 231.

b Sacramus

de Relig. Rr-

then.

cap. 4. p. 88.

c Ruff. Com.

c. 25. p. 1. 103.

d Test. Rhem.

an. mar. p. 321.

e Answ. to the

recul. of Instic.

6. n. 15. 2. 1.

f Quodlibets,

p. 341.

g Test. Rhem.

an. mar. p. 322.

h Sleidan. Hist.

lib. 5.

The *Russes*, who boast, how themselves, with the *Grecians*, are the onely Church of God a; themselves onely are the men, who shall be saved b; all Christians, beside themselves, are no better then *Turks* c.

The *Papists* also, which say, that

The present Church of *Rome* is Gods Church d, Gods Catholick Church e, the mystick Body of Christ f; *Papists*, *Catholicks*, and true *Christians* are all one g.

*Muncer*, and the *Anabaptists* termed themselves (clean opposite to the Church of Christ) the Elect of God; and said, that all other men were wicked, and worthy to be slain h.

The *Family of Love*, who publish, how themselves onely

are

*i* Allens Conf. are the Church, and all other men are Heathen *i*, and Beasts *k*,  
*k* Display H. 6 themselves onely are the Catholick Church of God *l*, the Saints  
*b*. of God, and his acceptable people *m*, and that such, as are no  
*l* Vitels letter. *Familists*, they have no living God *n*, and shall perish *o*.  
Display D. 5. The *Puritans* finally, say,  
*m* H. N. Instru. If God have any Church, or people in the land, no doubt, the  
ar. 8. Sect. 35. title *Puritan* is given them *p*. Notable words: either God hath  
ar. 1. Sect. 35. no Church in *England*, or *Puritans* are the Church.  
ar. 7. Sect. 36. The *Mar-Prelate* is not afraid to utter this speech.  
*n* Fidel. Decl. They, against whom I deal (namely, the Ecclesiastical Offi-  
c. 4. Sect. 11. cers; as Bishops, and their favorers, and partakers) have so  
o H. N. Evang. provoked the anger of the Lord, and prayers of his Church, as  
c. 4. Sect. 7. stand long they cannot *q*; others, of the said Bishops, and the  
*p* Dial. concer. like, write thus, They bid battel to Christ, and his Church, and  
the strife, p. 10. it must bid defiance to them till they yield *r*.  
*q* Protest. p. 16.  
*r* 2. Admon.

## PROPOSITION III.

*The visible Church is a Catholick Church.*

## The Proof from Gods Word.

*a* Preach the Gospel to every creature, *The visible Church, properly understood, is but a part of the*  
*Mark* 16. 15. *Catholick; yet forasmuch as it is a Congregation of the faithful,*  
Teach all Nations, *Matth.* 28. 19. *who are for Calling, Governors, and Subjects; noble, and base;*  
Not many (yet some) wise- *rich, and poor; teachers, and learners; for Sex, men, and wo-*  
men after the flesh; not ma- *men; for Age, old, and young; for Nation, Jews, and Gentiles;*  
ny (yet some) mighty; or *Grecians, and Barbarians; for Time, and continuance, in all A-*  
many (yet some) noble *ges, even from our first Parents: it may rightly be called a Ca-*  
are called, 1. *tholick Church.*  
*Cor.* 1. 26. *This is grounded upon Gods Word, where we finde, that ex-*  
*b* Whofoever shall call on the Name of the Lord, shall be saved, *Act.* 2. 21. *cluded is no Calling a, no Sex b, none Age c, no Nation d, and*  
The Gospel is the *that the Church, as it hath been from the Worlds beginning e,*  
power of God to salvation to every one, that believeth, *Rom.* 1. 15. *so shall it continue to the end f.*  
There is neither Jew, nor *And this is the Confession of the Churches g.*  
Grecian; there is neither bond, nor free; there is neither male, nor female: for you are all  
one

one in Christ Jesus, Gal. 3. 28. e He; that shall believe, and is baptized, shall be saved, Mar. 16. 16. By him every one, that believeth, is justified, Act. 13. 39. He is the head of the Law to every one that believeth, Rom. 10. 4. d They shall come from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdom of God, Luke 13. 28. The promise is made unto you, and to your children, and to all that are afar off, &c. Acts 2. 39. In every Nation, he that feareth God, and worketh righteousness, is accepted with him, Acts 10. 35. e Rev. 13. 8. f Mat. 28. 20. g Confess. Helv. 2. c. 17. Bohem. c. 8. Belg. ar. 27. Wittemb. ar. 32.

*Errors, and Adversaries unto this Truth.*

Unsound be they in Religion therefore, which have, and do as it were tie the Church to a certain Countrey; as the *Donatists* a did to *Africa*: a people; as the *Jews* to themselves b: persons, place, calling, or time; as do the *Papists*.

a Aug. lib. 2. cont. Pet. c. 15. b Clenard. Ep. lib. 2. 150.

To certain Persons, when they say,

The Church is founded upon *Peter*, and his Successors c.

c Confess. Pet. trocien. c. 29. d Bonifac. 8. c. Unam, Extrav. De major. & obed.

All, that will be saved, must of necessity be subject to the Bishop of *Rome* d.

The true Church is united to the obedience of the Pope of *Rome* e.

To a certain Place, when they say,

The Church of *Rome* is the Catholick Church f.

e Bel. de Eccl. milit. c. 2. f Test. Rhem. An. 1. Tim. 3. 15.

The Church of *Rome* is the Mother of the Faith g.

To a certain Calling, by their *Petrus à Soto*, to Bishops, and Prelates h.

g Jus Canon. distinct. 22. h Pet. à Soto, Assert. p. 133. i Coster. Enchir. Controv.

To a certain Time; as when the said *Papists* affirm, how

The time was, when Holiness was onely in the Virgin *Mary* i, when Faith rested onely in the Virgin *Mary* k, when all the Faith was lost, save onely in our Lady l.

k Disput. Concil. Basil. A&S and Mon. in K. H. 6. fol. 7. 96.

It is a bold Assertion also, and very presumptuous of *Apollata Hill*, that in *England* all men were *Papists* without exception, from the first Christening thereof, untill the Age of King *Henry* the Eighth m.

l Festival Serm. 4. post Festum Palmarum. m Hills, quar. 1. res. P. 5.

PROPOSITION IV.

*The Word of God was, and for time is, before the Church.*

The

## The Proof from Gods Word.

Forasmuch as the visible Church of Christ is a Congregation of men ( either in the eyes of God, or in the judgement of the godly ) faithful, it followeth, that the Word of God mu be afore the Church for time, as likewise the authority.

*a* Luk. 8. 11, 12.

*b* 1 Pet. 1. 23.

*c* Mat. 16. 18.

Eph. 1. 20.

*d* Eph. 2. 21.

*e* 2 Tim. 3. 10.

2 Pet. 1. 21.

*f* Conf. Helv.

1. ar. 14. & 2.

*c* 13. 17. Boh.

*c* 1. 8. Gal. ar.

7. Belg. ar. 3. 7.

Saxon. ar. 1. 11.

Suev. ar. 1.

For time, because Gods Word is the Seed, the Faithful the Corn *a*, and the Children *b*; Gods Word is the Rock, or Foundation *c*; the Faithful, the House *d*.

For Authority also the Word is before the Church; because the voice of the Church is the voice of man, who hath erred, and may err from the Truth: but the voice of the Word is Gods voice *e*, who cannot deceive, nor be deceived.

Of this judgement be the Churches Reformed *f*.

*The Adversaries unto this Truth.*

This maketh to the strengthening of us against those Popish Assertions of *Viguerius a*, and such like, viz. that the Church was before the Word, for time, and is above the Word; for Authority.

*a* Viguer. Inst.

ad Chr. Theo.

10. Sect. 3. v.

10. fol. 83. a.

## PROPOSITION V.

*The marks, and tokens of the visible Church, are the due, and true administration of the Word, and Sacraments.*

## The Proof from Gods Word.

There is the visible Church of Christ, where the Word of God sincerely is preached, and the Sacraments instituted by our Savior, are duly administred.

Hence it is, that our Lord and Savior calleth them his Mother, and his Brethren, which hear the Word of God, and do it *a*; and saith, He, that is of God, heareth Gods Word *b*; also,

*a* Luke 8. 21.

*b* Joh. 8. 47.

My

My Sheep hear my voice *c*: and, How shall they hear without *c* Joh. 10. 27.  
a Preacher; saith S. Paul *d*? *d* Rom. 10. 14.

Likewise the Apostle S. John,

He, that knoweth God, heareth us; he, that is not of God, heareth us not *e*. Again, They are of the world, therefore speak they of the world, and the world heareth them *f*.

*e* 1 Joh. 4. 6.  
*f* Ibid. 5.

And touching the Sacraments; First of Baptism.

Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you *g*.

*g* Mat. 28. 19, 20.

We have been baptized into Jesus Christ *h*. Ye are washed, ye are Sanctified *i*.

*h* Rom. 6. 3.  
*i* 1 Cor. 6. 11.  
*k* 1 Cor. 12. 13.

By one Spirit we are all baptized into one body *k*.

Next, of the Lords Supper.

The Lord Jesus, the same night, in which he was betrayed, took Bread, and, when he had given thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you; this do in remembrance of me.

After the same maner also he took the Cup, when he had supped, saying, This is the New Testament in my Blood; this do, as oft as ye drink it, in remembrance of me *l*.

*l* 1 Cor. 11. 23, 24, 25.

The Christians in all Reformed Churches acknowledg these things *m*.

Luk. 22. 19.

Some ( and they also many of them very Godly men ) add *Ecclesiastical Discipline* for a Note of the *Visible Church*. But because the said *Discipline* in part is included in the Marks here mentioned; both we; and, in effect, all other well-ordered Churches, overpass it in this place, as no Token simply of the *Visible Church*.

*m* Confel. Hel. 1. art. 14, and 2. cap. 17. Bo hem. cap. 8. Gal. art. 27, 28. Saxon. art. 11. Wittemb. art. 12. Svec. art. 32.

Neither tie we the Church so strictly to the *Signs articulate*, that we think all those to be without the Church, and no *Christians*, which neither do hear the Word ordinarily, and publickly read, and preached, nor participate in the *Sacraments*, ifso be they would; and yet can neither hear the one, nor receive the other: as it falleth out sometimes, especially in the times of *Blindness, and Persecution*.

*d* 4



*The Errors, and Adversaries unto this Truth.*

We renounce therefore, as altogether unsound, and *Anti-Christian*, the Opinions

1. Of the *Papists*, who both deny the pure Preaching of Gods Word, and the Administration of the Sacraments, among *Protestants*, to be the Marks of Christ his Visible Church; and affirm the Tokens hereof to be *Antiquity, Unity, Universality, Succession, &c.* as doth Stapleton b, Bristow c, Bozius d, Hille, and Alabaster f.

2. Of the *Brownists*, who make Discipline (and that too of their own devising) such an essential Argument of the Visible Church, as they think, where that is not, the Magistrates there be Tyrants; the Ministers, false Prophets; no Church of God is, *Anti-Christianity* doth reign g.

3. Of the same *Brownists*, and *Barrowists*; who neither allow frequenting of Sermons, and ministering of the Sacraments, nor have any Sacraments Administred among themselves h.

4. Of the *Family of Love*, which have in utter contempt, and derision, both the Preachers, and the Sacraments, scornfully terming the Preachers, *Scripture-learned-men* i, *Ceremonial*, and *Letter-Doctors* k; and the Water at Baptism, *Elements* l-Water l.

Neither do we approve them, who for the Visible, and External, put down Invisible, and Spiritual Tokens of the Visible Church; as Faith in Christ Jesus, and Love towards the Saints: which thing ? K. doth m.

PROPOSITION VI.

*The Visible Church may, and from time to time hath erred, both in Doctrine, and Conversation.*

The Proof from Gods Word.

Had not this been most true, it had never been avouched both by

a Petrus à Soto  
Assert. Doctr.  
Eccl.

b In his Fortres  
c In his Mo-  
tives.

d De signis vi-  
sib. Eccl.

e In his Quæ-  
stion.

f In his Mo-  
tives.

g R. H. in Psal.

1. 22. Bar. di-  
lco. p. 86. Anf.

to M. Cartw.

Letter, p. 13.

h Allison, Con-  
fess. of Green,

& Bar. p. 113.

i H. N. Evang.

cap. 33. sect. 11

k Fam. Letter

to the Bp. of

Roch.

l H. N. Evang.

c. 19. sect. 36.

m In his Con-  
fession of Pop. l.

4. b.

by our Savior *Christ*, and Saint *Paul*.

Our Savior saith unto his Disciples concerning Doctrine,  
Take heed *a*, &c. Believe it not *b*.

Beware of the leaven of the *Pharisees*, and of the leaven of *Herod*; even of the Doctrine of the *Pharisees*, and *Sadduces* *d*.

Many shall be deceived *e*, yea, the very Elect, if it were possible *f*.

Shall he finde Faith on the earth *g*?

And concerning Conversation, and Manners, he prophesied, that Iniquity shall be increased, and the love of many shall wax cold *h*.

Saint *Paul* writeth touching Doctrine, that

We know in part *i*.

*Anti-Christ* sitteth in the Temple of God *k*, &c. whose coming is by the working of Satan, with all power, and signs, and lying wonders, and in all deceivableness, among them that perish; because they received not the love of the Truth, that they might be saved: and therefore God shall send them strong delusion, that they should believe a lie *l*.

Beware of Dogs; beware of evil workers; beware of concision *m*.

And touching Conversation,

Restore, &c. lest thou also be tempted *n*.

I do not the good thing, which I would; but the evil, which I would not, that do I: if I do that I would not, it is no more I, that do it, but the sin, that dwelleth in me *o*.

There is a fight even in the best men, and members of Christ *p*.

Besides, that Churches Visible, and glorious have erred; it appeareth evidently by the *Superstition*, *Heresies*, yea, and *Atheism* now reigning at *Jerusalem*, *Alexandria*, and *Antioch*.

This with us the Churches in their Confessions do acknowledge *q*.

*Errors, and Adversaries unto this Truth.*

The Premises will not be granted for true, neither by the *Papists*, which maintain, that in Faith, and Doctrine, the Church,

<sup>a</sup> Test. Rhem. meaning thereby the Visible Church <sup>a</sup>, whose Rector is the  
<sup>An. 2</sup> Thel. 2. 4 <sup>Pope of Rome</sup> <sup>b</sup>, never erred <sup>c</sup>, never hath erred <sup>d</sup>, and never  
<sup>b</sup> Ibid. An. 1. can erre <sup>e</sup>; nor yet by these, which say, the Church cannot err  
<sup>Tim. 3. 13.</sup> for Manners: such were the *Donatists*, and are the *Anabaptists*,  
<sup>c</sup> Ib. An. Eph. with the *Family of Love* f.

<sup>d</sup> Ib. An. mar.  
<sup>p. 264.</sup> Gab.  
<sup>Bid. l. 4. Dist.</sup>

<sup>6. quest. 2.</sup>

<sup>e</sup> Ibid. An. 1.

<sup>Tim. 3. 3.</sup> Ca-

<sup>tech. Trid. in</sup>

<sup>exposit. Symb.</sup>

<sup>Apost. Colster.</sup>

<sup>Enchirid. con-</sup>

<sup>trover. l. cap. 3.</sup>

<sup>de Summo</sup>

<sup>Pont. p. 36.</sup>

<sup>f</sup> See of this

<sup>Art. Prop. 1.</sup>

<sup>a</sup> W. Thomas

<sup>Hist. of Italy.</sup>

<sup>b</sup> Acts of the

<sup>Eng. Votaries,</sup>

<sup>2 Book, Pref.</sup>

<sup>it to be</sup>

<sup>Amor: Love</sup>

<sup>in this</sup>

<sup>Prodigious</sup>

<sup>kind. For it is a</sup>

<sup>prepo-</sup>

<sup>sterous</sup>

<sup>Amor, Love</sup>

<sup>out of kinde.</sup>

<sup>Hence the</sup>

<sup>Pasquill Poets;</sup>

<sup>Roma quid est?</sup>

<sup>Quod te docuit</sup>

<sup>praposterus</sup>

<sup>ordo.</sup>

<sup>Quid docuit?</sup>

<sup>Fungus versa</sup>

<sup>elementa, scies.</sup>

<sup>Roma, Amor est?</sup>

<sup>quatis? Praposterus.</sup>

<sup>Unde hoc?</sup>

<sup>Roma Mares.</sup>

<sup>Noli dicere plura; scio.</sup>

<sup>Again,</sup>

<sup>Roma, vale;</sup>

<sup>vidi, satis est vidisse.</sup>

<sup>Revertar,</sup>

<sup>Cum Leno, aut</sup>

<sup>Meretrice, Scurra,</sup>

<sup>Cynadus ero.</sup>

<sup>2. In Ceremonies,</sup>

<sup>which are in number infinite:</sup>

<sup>Gerson</sup>

<sup>writeth, how divers men have run into Desperation;</sup>

<sup>others</sup>

<sup>have killed themselves, finding, that they were not able to keep,</sup>

<sup>and perform the Ceremonies of *Romish Church* c.</sup>

<sup>For Use also they are vain, and impious;</sup>

<sup>as their leading up</sup>

<sup>and down of an *Ass* on *Palm-Sunday*, their battering of *Hell*,</sup>

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their burial of the Cross, &c. yea, and damnable, because Ro-  
mish Ceremonies are held both necessarily to be observed, as  
well as the Laws of God, and also to merit Heaven. For sins d Eckius, En-  
venial (say the Rhemists) be taken away by Sacred Ceremonies. chir. de Hum.  
3. In Doctrine. For Proof hereof, see the *Papish* Errors in Const. axiō. 2.  
every Article almost, if not Proposition of this Book. e Test. Rhem.  
An. marg. 258.

Again look we unto the head of the *Anti-Christian Syna-  
gogue*, and we shall finde, that of them

Some have been *Conjurers, Sorcerers, and Inchanters*; as  
were *Pope Martin* the Second, *Sylvester* the Second, and Third,  
*Benedict* the Eighth, *Sergius* the Fourth, *John* the Nineteenth,  
Twentieth, and one and Twentieth, *Gregory* the Sixth, and Se-  
venth, and such were all the *Popes* (even eighteen for number)  
from *Sylvester* the Second, unto *Gregory* the Seventh f.

Some *Hereticks*. For *Siricius, Calixtus, Leo* the Ninth, and  
*Paschalis* condemned the Marriage of Priests; *Liberius* was an  
*Arrian*; *Marcellinus* an *Idolater*; *Honorius* a *Monothelite* g.

*John* the Two and Twentieth held many Errors, whereof *W.  
Ockham* wrote a Book h, one whereof was, that the Souls of the  
Wicked should not be punished till the day of Judgement.

*Pope John* the Twenty third denied the Souls Immortality k.  
And some Wordly, Prophane, and Devilish *Atheists*, For  
*Sixtus* the Fourth builded a *Male-Stews* l.

*Paul* the Third received a Monethly pension for 45000  
Whores at *Rome* m.

*Leo* the Tenth made a Fable of the Gospel of Christ n.  
Hence it proceeded; that

*Rome* hath been called *Babylon*, both by St. *Augustine* o, and  
*Hierom* p, and by *Pope Pius* the Fifth was said *magis Gentili-  
zare, quam Christianizare*: rather to *Gentilize*, or to be a Ci-  
ty of Heathens, then of Christians q.

St. *Bernard* said, how the *Romans*, in his time, were hateful  
unto Heaven, and Earth, yea, and hurtful unto both; wicked  
against God, rash against holy things, and seditious among  
themselves r.

*Genebrard* (himself an Anti-Christian Romanist) writeth that  
fifty *Popes* successively, and within the space of 150. years, r  
depar- ad *Eugenium*.

f Cyp. Valerā,  
in his Trea-  
tise of the Pope  
out Card,  
Benno.  
g Cath. Apol.  
2. part. p. 53.  
Test. Rhem.  
An. Luk. 22. 31  
h Biblioth.  
i Simleri.  
j Gerson. Ser.  
1. Pasch.  
k B. Jewel, Dcf.  
fol. 541.  
l A. & Mon.  
m D. Spark,  
against Id. Al-  
bine, p. 359.  
n Smeton con-  
tra Hamilt, p.  
104.  
o De Civit.  
Dei, lib. 18.  
p Præf. lib. de  
P. Sancto.  
q Chr. Frank.  
Præf. ad Para-  
dox.  
r De Confid.

departed from the virtue of, their *Elders*, and shewed themselves *Abjurers of Christianity*, and *Apostates*, rather then

f Chron. l. 4.

p. 817.

z Arnolph. in

Conc. Rhem.

inter opera

Bernard.

*Catholick Bishops* f.

The *Pope* was proclaimed *Anti-Christ* at *Rhemes* by the *Council* there, under *Hugh Capet*.

*Errors, and Adversaries unto this Truth.*

What the *Papists* are then, it appeareth, whose Doctrine (as hath been shewn) is, that the Church of *Rome* neither hath, nor can err.

*Erraverunt alia Ecclesia* (saith *Didacus Stella*) other Churches, as *Antioch*, *Alexandria*, *Constantinople*, &c. have erred: *sed nunquam Ecclesia Romana*; but the Church of *Rome* never

z *Stella* in Lu-

cz 9. fol. 430.

yet erred z.

*Id constanter negamus* (saith *Costerus* the *Jesuite*) we constantly deny, that *Christ* his *Vicars*, and *Peters Successors*, the *Bishops of Rome*, have either taught *Heresies*, or can propound *Errors* x.

x *Enchirid.*

*Controversi. c.*

3. de *Summo*

*Pontif. p. 136.*

y *Test. Rhem.*

An. Mat. 23. 1.

z *Ibid. An.*

margin. p. 264.

God preserveth the Truth of Christian Religion in the Apostolick Sea of *Rome* y; and it is not possible, that the Church (meaning the Church of *Rome*) can err, or hath erred at any time, in any point; say the *Rhemists* z.

## ARTICLE XX.

### Of the Authority of the Church.

1 The Church hath power to decree *Rites*, or *Ceremonies*,  
2 and Authority in *Controversies of Faith*. And yet it is  
not lawful for the Church, 3 to ordain any thing, that is con-  
trary to Gods Word, 4 neither may it so expound one place of  
Scripture, 5 that it be repugnant to another. Wherefore, al-  
though

though 6 the Church be a Witness, and a Keeper of Holy Writ: yet, as it ought not to decree any thing against the same; so 7 besides the same ought it not to enforce any thing to be believed for necessity of salvation.

*The Propositions.*

1. The Church hath power to decree Rites, or Ceremonies.
2. The Church may not ordain what Rites, or Ceremonies she will.
3. The Church hath Authority to judge, and determine in Controversies of Faith.
4. The Church hath power to interpret, and expound the Word of God.
5. The Analogue of Faith must be respected in the Exposition of the Scripture.
6. The Church is the Witness, and Keeper of Gods written Word.
7. The Church may not enforce any thing to be believed, as necessary unto salvation, that is either contrary, or besides the Word of God.

PROPOSITION I.

*The Church hath power to decree Rites, or Ceremonies.*

The Proof from the Word of God.

THE Churchs Authority to decree Rites, or Ceremonies, is warranted in the Word of God; first by the example of the Apostles, who did ordain Rites, and Ceremonies: among other things, that

In the Church men should not be covered *a*.

Women should keep silence *b*, and be covered *c*.

A known tongue, understood of the common Auditory, should be used *d*, with other things *e*.

NEXT, by the general, and binding Commandment of God himself, who, at all times, will have every thing in the Church to be done unto edifying *f*, honesty, and by order *g*; as being not the Author of Confusion, but of Peace *h*.

*a* 1 Cor. 11. 4.

*b* 1 Cor. 14. 34.

*c* 1 Cor. 14. 34.

*d* 1 Cor. 11. 5.

*e* 1 Cor. 12. 24.

*f* 1 Cor. 14. 26.

*g* Ibid. 40.

*h* Ibid. 33.



i Confess.

Helv. art. 13,

& 2. cap. 22, 23, 24. Basil. art. 10. Bohem. cap. 13, 17. Gal. art. 32. Belg. art. 32. August. art. 4, 57, 15. Saxon. art. 20. Suev. cap. 8, 14. Wittenb. cap. 27, 31.

a H. N. Sp.

land, c. 31. l. 6.

b Ibid. c. 40.

sect. 1.

c Ibid. c. 39.

sect. 7.

d R. H. on

Psal. 122.

e Such an one

was that Scot-

tish Minister,

which said un-

to the head of

K. James, how

he would hold

Conformity

with His Maje-

sties Ordinances

for matters

of Doctrine;

but for matters

of Ceremonie,

they were to be

left in Christi-

an liberty un-

to every man.

This Dr. Bar-

low reporteth

in the Sum of

the Confes-

sion, p. 21.

f Epist. ad Piu-

lact. p. 455.

g H. N. Sp.

land, c. 31. l. 7.

h Ibid.

i H. N. Exhor-

c. 1. sect. 23.

k Ib. cap. 16.

sect. 14.

l Ibid. sect.

m Ibid.

All Protestant Churches confess the same.

### Errors, and Adversaries unto this Truth.

This power being given by the Supreme Authority unto the Church, they do greatly offend, which do condemn either generally all, or particularly some *Rites*, and *Ceremonies*, orderly, and lawfully established. Of the former sort are

1. The *Family of Love*, who say of themselves, how they are a free People, *a*, in bondage unto no creature, nor to any created thing *b*, they have no several dissenting, or variable *Religions*, or *Ceremonies*.

2. The *Brownists*, who teach, that every *Christian* is to join himself unto that people, among whom the *Lords Worship* is free, and not bound, or withholden with any Jurisdiction of this world.

3. The *Puritans*, whereof some would have all matters of *Ceremonies* to be left in *Christian* liberty unto every man.

Others would have both *Temples* to be left without *Service*, *Sermons*, and *Sacraments*: and *Princes* to be scared with the fear of Uproars, and Seditions; and all because they would be freed from the obedience unto *Ceremonies*, not impious of themselves, imposed by the Church: the *Father* of these men was *Illyricus*, of whom *Melanchthon* writeth *f*.

Of the later kinde be

1. The *Family of Love* again; who utterly dislike our *Churches*, or *Temples*, also our *Liturgies*, and *Forms* of serving our God, and finally our designed times of meeting together for the worship of God.

Our *Charels* they blasphemously term *Common Houses*; and so we term *Brothel-Houses*, or the *Stewes*.

Our *Liturgies*, and manner of serving of God, they call foolishness of taken on *Services*, *b*, false, and seducing Gods *services*; of no man to be ordained *k*, nor to be obeyed, or used, when they are established *l*; with these join the *Brownists*, who



who do write, that to have *Liturgies*, and *forms of Common Prayer*, is to have another *Gospel*, and another *Testament* m. *m Barrows*

Our *Sabbaths* they contemn, yea they condemn; for they say, *There ought to be no Sabbath-day* n. Our *Sabbatarians* go not so far, yet come they near unto these *Familists*, when they divulge, that *Refut. p. 244.*  
n *Displ. H. 8. b.*

The *Church* hath no authority, ordinarily, and perpetually to sanctifie any day, but the seventh day, which the Lord himself hath sanctified o.

The *Church* cannot take away this liberty of working six daies in the week p. These *Assertions* are against all Holy-daies lawfully established. *Barrow* yet goeth further then do these men, for he saith, how the observing of Times, as it is in our Church, is an Error Fundamental q. *o D. B. Doctr.*  
of the Sabb. 1.  
book, p. 31.  
p. T. C. 1. Rec-  
plic. p. 120.

They also be alike culpable, who, approving some Rites, and Ceremonies, do yet ty the *Church*, or People of God, to the observati<sup>o</sup>n of the Ceremonies; either *Mosaical*, as many have done, and do r; or of the *Romish Church*, as do the *Papists* s, and the *half-Papists*, the *Family of Love* t. *q Barr. Ref.*  
P. 36.

Finally, they are out of the way, which think, that either one man, as the *Pope*; or any certain Calling of men, as the *Clergy*; hath power to decree, and appoint Rites, or Ceremonies, though of themselves good, unto the whole *Church* of God, dispersed over the *Universal world*. *r See Art. 7.*  
Prop. 3.  
f Conc. Trid.  
Sess. 7. Can. 13.  
H. N. Evang.  
c. 31. Sess. 1.

## PROPOSITION II.

*The Church may not ordain what Rites, and Ceremonies she Will.*

### The Proof from Gods Word.

As it is a clear Truth, that the *Church* may ordain Ceremonies: so true it is also, that the *Church* hath no power to appoint what Rites, or Ceremonies she will. For she must decree none, which be, *a Walk ye not*  
in the Ord-  
nances of your  
Fathers; nei-  
ther observe  
their manners,  
nor defile your  
selves with  
their Idols;

Either, for their own nature, *impious*, like the Ordinances, *Exek. 20. 18.*  
*Manners, and Idols of our forefathers* a: teachers of vanity b, *b Jer. 10. 8.*  
and

c Heb. 3. 18. and of lies c.

d 2 Kin. 18. 4. *Hezekiah brake in pieces d.*

e Ye lade men with burdens grievous to be borne; Luk. 11. 46.

f Why tempt ye God, to lay a yoke on the Disciples necks, which neither our fathers, nor we were able to bear? Acts 15. 10.

g Word, and Will of God b.

h But the Rites, Ceremonies, and Constitutions of the Church, they must make altogether, and tend both to the nourishing, and encrease of Love, Friendship, and Quietness among Christians, and also to the retaining of Gods people in the Holy service, worship, and fear of God, according to the rule of the Apostle afore-mentioned, Let all things be done honestly, and by order i.

k All Churches Reformed consent hereunto k.

l Apart, and observe the Traditions of men, as the washing of Pots, and of Cups, and many other such like things ye do; Mark 7. 8. Ye reject the Commandments of God, that ye may observe your own Traditions, &c. making the Word of God of none authority by your Traditions, which you have ordained; Ibid. 9. 13. g Stand in the liberty, wherewith Christ hath made us free, and be not intangled again with the yoke of bondage; Gal. 5. 1. h Every plant, which my Father hath not planted, shall be rooted up; Mas. 15. 13. i 1 Cor. 14. 40. k Confes. Helv. 2. cap. 5. Gal. art. 33. Belg. art. 33. Augst. art. 7, 15. Sax. art. 20. Wittemb. art. 35. Suev. cap. 14.

l Conc. Trid. Sess. 5. Cap. 2.

l Conc. Trid. Sess. 5. Cap. 2.

l Conc. Trid. Sess. 5. Cap. 2.

l Conc. Trid. Sess. 5. Cap. 2.

l Conc. Trid. Sess. 5. Cap. 2.

l Conc. Trid. Sess. 5. Cap. 2.

### Errors, and Adversaries unto these Truths.

The Premises being, as they are, most true, most false then is it, which the Papists do publish, viz. that

The Church hath power to change the Sacraments ordained even by Christ himself a.

Whatsoever the Apostles, and Rulers of the Church command,

mand, is to be kept, and obeyed *b*.

The authority of the Church is greater then of the Sacred Scripture *c*.

*b* Test. Rhem.  
An. marg. p.  
336.  
*c* Confess. Pa-  
trocenien. cap.  
15.

### PROPOSITION III.

*The Church hath authority to judge, and to determine in Controversies of Faith.*

#### The Proof from Gods Word.

Authority is given to the Church, and to every Member of sound judgment in the same, to judge in Controversies of Faith, and so in their places, to embrace the Truth, and to avoid, and reprove *Anti-Christianity*, and Errors; and this is not the private Opinion of our Church, but both the straight Commandment of God himself particularly unto all Teachers *a*, and Hearers *b*, of Gods Word, and generally unto the whole Church: and also the Judgment of our godly Brethren in foreign Countries *d*.

*a* Cast away  
prophane, and  
old wives Fa-  
bles; 1 Tim. 4.  
7. O Timothy,  
keep that,  
which is com-  
mitted unto  
thee; 1 Tim. 6.  
20. A Bishop  
must, &c. hold  
fast the faith-  
ful word ac-  
cording to De-

ctrine, that he also may be able to exhort with wholesome Doctrine, and reprove them, that say against it, &c. Tit. 1. 9. &c. Hear not the words of the Prophets, that prophesie unto you, and teach you vanities: they speak the Vision of their own heart, and not of the mouth of the Lord; Jer. 23. 16. Beware of false Prophets; Matth. 7. 15. Beware of dogs, beware of evil workers; Phil. 3. 2. The Sheep know the Shepherds voice, and they will not follow a stranger; but they flie from him: for they know not the voice of strangers; Joh. 10. 4, 5. Be not carried about with divers, and strange Doctrines; Hebr. 13. 9. Beware, lest you be also pluck'd away with the error of the wicked, and fall from your own stedfastness; 2 Pet. 3. 17. If there come any unto you, and bring not this Doctrine, receive him not to house; neither bid him, God speed: for there shall arise false Christs, and false Prophets; Matth. 24. 23, 24. I speak unto them, which have understanding, judge ye what I say; 1 Cor. 10. 15. Try all things, and keep that, which is good; 1 Thess. 5. 21. *d* Confess. Wittemb. art. 32. Suevic. art. 15.

#### *The Errors, and Adversaries unto this Truth.*

Unsound therefore in judgment are the *Papists*. For first they maintain,

That the Pope of Rome hath the power to judge all men, and

a Dist. 40. c. and matter, but may be judged of no man a, to decree (with-  
 Si Papa. out controlment) against the *Epistles* of St. *Paul* b; to dispense  
 b Carol. Rui- even against the *New Testament* c; and to give the sense, and  
 nus. meaning of the Holy Scripture: to which sense, or interpreta-  
 c Panorm. tion of his, all, and every man, without contradiction, must  
 Extrav. de Di- yield, and obey d.

d Hervæus, de  
 potestate Pa- Next they publish, and hold, that the power to judge of Re-  
 pæ. ligion, and points of Doctrine is either in *Bishops* onely, as some  
 e The Myste- of them do think e; or in their *Clergy* onely, as others deem f;  
 ries of Religi- and in the *Church* of *Rome* onely, as all of them suppose g.

on are com-  
 mitted to the  
 trust of Bishops; *Plebi tantum sciendum est, quod ad mores formandos, & vitam pertinet*, the  
 common people are only to know that, which pertaineth unto Manners, and good behavior,  
 saith Frier Laurence a *Villavincence*, *De forman. concion. l. 1. cap. 10. Nec gratia, nec interior*  
*aliqua virtus requirenda est in membris, vel ministris Ecclesiæ, præter publicam professionem fi-*  
*dei*. It is sufficient for the Members, and Ministers of the Church, to make open profession of  
 the Faith: more is not required of them, neither Grace, (to judge of Doctrine) nor any other  
 inward virtue; saith *Petrus a Soto*, *Affert. Cath. de Eccl.* The common, and faithful people  
 may in a generality refuse, and forsake all new Doctrine, dissenting from that, which they have  
 learned, and embraced. *Non autem, ut doctrinam in particulari, ex causis, & fundamentis suis*  
*examinent, sic proprio iudicio discutiant quid verum, quid falsum sit*. But they have none autho-  
 rity to examine any Doctrine in particular from the very causes, and grounds, and thereby  
 search out what is true, what false; *quod proprium est Ecclesiarum magistris*: this they must leave  
 to the Masters of the Churches, to whom properly it belongeth; saith *Stapleton*, *Antid. Evang.*  
*in Mat. 7. g sacra scriptura sensus natus & indubitatus ab Ecclesia Catholica est petendus*  
 (saith the forementioned *Petrus a Soto*.) The native, and true sense of the sacred Scripture, is to  
 be fetcht from the Catholick Church (of *Rome*) *Affert. Cath. de Eccl.* The whole Church  
 throughout the world knoweth, that the Holy Church of *Rome* hath power to judge of all mat-  
 ters, *neque cuiquam licet de ejus iudicio judicare*, neither is it lawfull for any man to give any  
 sentence of her judgment; *Gelasius 9. q. Cuncta*.

## PROPOSITION IV.

The Church hath power to interpret, and expound the Word  
 of God.

## The Proof from Gods Word.

To interpret the Word of God is a peculiar blessing, given  
 by God onely to the Church, and company of the Faithful,  
 though not to all, and every of them. For

No man knoweth the Son, but the Father; neither know-  
 eth

eth any man the Father, but the Son, and he, to whom the Son will reveal him a.

a Mat. 11. 27.

It is given to you, to know the secrets of Heaven, (saith our Saviour unto his Disciples) but to them it is not given b.

b Mar. 13. 11.

The manifestation of the Spirit is given to every man to profit withall. For to one is given, by the Spirit, the word of Wisdom, &c. and to another, Prophecy c.

c 1 Cor. 12. 7, 8, 9, 10.

If any thing be revealed to another, that sitteth by, let the first hold his peace; saith St. Paul unto the Church at Corinth d.

d 1 Cor. 14. 30. e 1 Joh. 2. 20,

Ye have an ointment from him, that is Holy, and ye have known all things, &c. ye need not, that any man teach you; saith the Apostle John e.

21, 27. f Confel. Helv. 2. cap. 2.

Hereunto subscribe the Churches in Helvetia f, Wittemberg g, Bohemia h.

g Confel. Witemb. cap. 30. h Confel. Bohem. cap. 1.

*Errors, and Adversaries unto this Truth.*

Many, & sundry are the Adversaries unto this Truth; whereof Some think, that, to expound the word of God, is so easie a matter, as any Student, endued with a good Natural Wit, by diligence, and industry of his own, may do the same.

Some teach, how to interpret the Scriptures, is too hard a thing for any mortal man to attain unto: so did Johannes de Walslacia, and do many Anabaptists.

a Aeneas Syl.

Some, though they acknowledge, that divers have the gift to open the sense of Gods Word, yet that some, say they, are not the known Preachers, and Writers in the Reformed, and Christian Assemblies, whom the Family of Love, in scorn, do term the Scripture-learned. For saith the said Family, It is meer lies, and untruth, &c. Whatsoever the Scripture-learned, through their knowledge out of the Scriptures, institute, preach, and teach b. They preach the letter, &c. but not the word of the living God c. But themselves onely have that gift, neither every one of the Family; but the illuminate Elders. For to them it is given to know the Truth d, and they are the Elders of the Godly-understanding, and of the manly-wisdom, the Primates e, or Principals in the Light f.

b H. N. Evang. c. 33. sect. 11, 12, 13. c Idem 1. Exho. cap. 15. sect. 18. d Idem in his Prov. cap. 21. sect. 2. e Spir. land, cap. 7. sect. 10. f 1 Exhor. cap. 14. sect. 1.

Some do suppose, that to interpret the *Holy Scriptures*, is not so much a special gift of God upon some chosen persons, as an ordinary power annexed to the State, and Calling of *Popes, Bishops, and Clergy-men* g.

g See the Proposition next immediately foregoing.

Others be so far from giving the people of God, not being of the *Clergie*, power to *exponnd*, as they will not suffer them to *read*, nor so much as to *have* the *Scriptures* by them in a *Vulgar Tongue*; except it be their own most corrupt, and barbarous *Translation*, which but of late years neither, and that in part too, is granted by the *Papists*; but in place thereof they thrust upon the *Lairy* their most idolatrous, and blasphemous *Festivals, Legends, Rosaries, Horaries, and Psalteries* of our *Lady*, as falsely they called her.

## PROPOSITION V.

*The Analogy of Faith must be respected in the Exposition of the Scripture.*

## The Proof from Gods Word.

4 2 Pet. 1. 20. Forasmuch as no Prophecy is of any *private interpretation* a,  
b Rom. 12. 6. & whatsoever Interpretation man giveth, if it agree not to the  
c Confes. Helv. Analogy of Faith, which St. Paul gave in commandment to be  
1. art. 2. & 2. c. observed b, is *private interpretation*; special heed is to be had,  
2. Gal. art. 7. that one place of *Scripture* be so expounded, as it agree with  
Sax. art. 1. Wit. another; and all to the proportion of Faith.  
cap. 30. 31. 33.

The Churches Reformed approve this Assertion by their Subscriptions c.

Suev. art. 1.  
a Iren. lib. 4.  
cap. 2. 3.  
b Euf. Eccl.  
Hist. lib. 4. cap. 29.

Of another Judgement are many. For  
c Pighius, Some do think, the *Scripture* may be expounded in what sense,  
Controvers. 3. and to what purpose men list; as the *Pharisees* a, the *Severians* b,  
de Eccl. & Hierar. 1. 3. c. 3. and *Papists*: among whom there be, which from this Opinion  
Lindan. Praef. do term the most *Holy Word*, and *Scriptures* of God most re-  
Cens. Colon. proachfully, *A Shipmans Hose, a Leaden Rule, a Nose of Wax* c.

Some



Some do mislike all *Interpretations*, and written *Commentaries* upon the *Scriptures*, as unnecessary, and vain; such were *Servetus*, *Valdesius*, *Coranus*, with others of late years d, and are the *Libertines*, *Schwenkfeldians* e, and *Family of Love* f.

Some depend wholly upon *Visions*, and *Revelations*; as did the *Enthusiasts* g, *Nicholus Storch*, *Thomas Monetararius*, the *Anabaptists* h, and our late *English* Reformer, *Hacket* i.

Some dislike of the *literal*, and prefer the *Allegorical* sense of the *Scriptures*; and thereby devise what them list, most monstrously, from the *Word of God*; as did the *Origenists*, and do the *Libertines* k, and *Family of Love*: hence teaching one the other, that the *Spiritual Understanding* is the *Word of God*, and that to embrace the *literal sense*, is to commit *Idolatry* l.

Some of every place of *Scripture* will have an *Exposition* both *Analogical*, *Allegorical*, *Historical*, and *Moral*; as the curious *Thomists*, and *Monks*,

Some are addicted to an *Interpretation*, which they call *Mystical*, and *Prophetical*; as *Brocardus*, *Morelius*, and others.

Some are of minde, that the *Gospel*, or *Evangelical Word*, cannot be committed to *Letters*, and *Writing*, saith *Lindanus* m.

Some do think ( as afore also hath been shewed ) how that is the odd, and onely true sense of the *Scriptures*, which is made, and given by the *Church* n, and *Pope of Rome* o.

Some do maintain, that as the *Church* in time doth alter, so the *Interpretation* of the *Scripture* also therewith all doth vary; whereby that, which in the *Apostles* time was a *Truth*, in these daies shall be a *Falshood*. In which Error was *Cardinal Cusanus* p.

nec ab ea separari patimur. *Staph. Antid. Evang. in Joan. 19. 21. p. 418*: Sicut *Christo* *Judei* sic nos *Ecclesie* (*Romane*) simpliciter credere debemus; saith *Stapleton*, *Antid. in Luc. 10. 16*. When the authority of the *Church* leaveth the *Holy Scriptures*, then are they of no more account, then *Aesops Fables*. *Wolf. Herman.* o Si *Papam*, qui *Christi* *Vicarius* est, ac ejus omnimodam potestatem habet in terris, consulerent, non errarent *Hæretici*; saith *Stella in Lucæ 9. fol. 499. p. Cusan. ad Bohemos, Epist. 2.*

d Beza, Epist.

59.

e Ibid.

f H. N. 1. Exhort. cap. 16.

sect. 4.

g Theod. Hæret.

fab. lib. 3.

h D. Maior, in

Dom. 8. post

Trinit. Homil.

fol. 440.

i Arthing. Seduct.

p. 17.

k Calv. contra

Anabap.

l Allens Conf.

m Lib. 1. cap. 2.

n Hæretici

Scripturarum

cognitionem,

& intelligentiam

extra Ec-

clesiam po-

nunt: nos au-

tem ( *Papiste* )

volumus Ec-

clesie *Romane*

esse annexam,



## PROPOSITION VI.

*The Church is the Witness, and Keeper of Gods written Word.*

## The Proof from Gods Word.

Though the *Church* hath authority to hear, and determine in Controversies of Faith: yet hath the *Church* power neither to judge the Word of God, nor to judge otherwise then Gods Word doth judge. For it is said to the *Church*, and People of God,

I beseech you, Brethren, mark them diligently, which cause Divisions, and Offences, contrary to the Doctrine, which you

*a* Rom. 16. 17. have learned, and avoid them *a*.

*b* Matth. 17. 5. Hear him *b*. To him give all the Prophets witness *c*.

*c* Acts 10. 43. Search the Scriptures *d*. Whosoever transgresseth, and abideth not in the Doctrine, of *Christ*, hath not God *e*.

*d* Joh. 5. 39.

*e* 2 Joh. 9.

Ye are, &c. built upon the foundation of the *Apostles*, and

*f* Eph. 2. 20. *Prophets* *f*.

*And of the Holy Scriptures:*

*g* Joh. 17. 17. Thy Word is the Truth *g*. They have *Moses*, and the *Prophets*, let them hear them *h*; saith our *Savior Christ*.

We have also a sure Word of *Prophecy*; saith Saint *Peter* *i* 2 Pet. 1. 19. *ver i*.

*k* 2 Tim. 3. 16. And Saint *Paul*; The whole *Scripture* is profitable to teach, &c *k*.

*l* 1 Tim. 6. 34. If any man teach otherwise, and consenteth not to the wholesome words of our Lord *Jesus Christ*, he is puffed up, and knoweth nothing, &c *l*.

*m* Conf. Helv. cap. 2. Berhem. cap. 1. And so with us do other *Churches* conceive both of the *Scriptures*, and *Church* *m*; yet all of us do grant, that the

*n* Belg. art. 7. *Church*, as a faithful Witness, may, yea, of necessity, must, testify to the World, what hath been the Doctrine of Gods people *n*.

*o* Wittemb. art. 39. 31. Sax. art. 11.

ple from time to time, and, as a trusty Recorder, is to keep, and make known what the Word of God, which it hath received, is: which truly hath been performed, afore the Word was written, by the *Patriarchs*, and after the same was committed to writing, before *Christ* his Incarnation, by the *Jews*, in *Christ* his life-time, in the *Primitive Church*, from the *Apostles* time, by the godly *Christians* throughout the world.

Luk. 4. 17.  
o Acts 13. 27.  
Acts 15. 21.  
2 Cor. 3. 15.  
2 Cor. 8. 18.

*Errors, and Adversaries unto this Truth.*

Be it far therefore from us to think, which the *Papists* do not stick to write, and say; namely, that

The *Church* is to judge the *Scriptures*, and not the *Scriptures* the *Church* a.

The *Scripture* is not of the Essence of the *Church*; because without it a *Church* may be, though not very well. So said Cardinal *Cusan* b.

a Jo. Maria Verractas. Pighius in Controv. de Eccl.

The *Scripture*, because (in their opinion) it is unperfect, cannot; obscure, may not; ambiguous, ought not to be the Judge. So *Lindan* c, *Latomus* d, *Petrus à Soto* e, *Pighius* f, *Coster* g, &c. He is an *Heresick*, that cleaveth to the *Scriptures*. So said *Jacobus Hochstratus*.

b Card. Cusan, Ep. 2. ad Boh. c Lind. l. 1. c. 1. d Contra Bucer. e De S. Scrip.

Again, the careful keeping of the Holy *Scriptures* by Gods people from age to age, and time to time, declareth, First, how the *Mother-Church* of *Rome* is not the onely Keeper of the Holy Writ: and next, that cursedly they do offend, which either as greatly esteem the *Ethicks* of *Aristotle*, as the *Commandments* of God; the *Odes* of *Pindar*, as the *Psalms* of *David* h; the *Works*, and *Books* of Men, as the *Writings* of God; which the *Council* of *Trent* doth i: or before, and above the *Scripture* prefer unwritten *Traditions*. Hence *Petrus à Soto*;

f Eccl. Hierar. l. 1. c. 4. g Enchir. de S. Scrip. c. 1.

*Tradition* (saith he) is both more antient, and more effectual, then the Holy *Scripture* k. And *Lindan*; The *Scriptures* would be of no validity, neither had continued till this day, but for *Traditions* l.

h Aug. Polit. i Sess. 4. k Conf. Cath. de Ecclef. l Lind. l. 1. c. 4. 5.

## PROPOSITION VII.

*The Church may not enforce any thing to be believed, as necessary unto salvation, that is either contrary, or besides the Word of God.*

## The Proof from the Word of God.

Ye shall put nothing unto the Word, which I command you,  
*a* Deut. 4. 2. neither shall ye take ought therefrom *a*.

Put nothing to his words, lest he reprove thee, and thou be  
*b* Prov. 30. 6. found a liar *b*.

Though it be but a mans Covenant, when it is confirmed,  
*c* Gal. 3. 15. (yet) no man doth abrogate it, or addeth any thing thereto *c*.

If any man shall add unto these things, God shall add unto him the plagues, that are written in this Book. And, if any man shall diminish of the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from those things, which are written in this

*d* Rev. 22. 18. Book *d*.

And so witness with us the *Churches Reformed e*.

*e* Conf. Helv.

1. ar. 4. & 2. cap.

2. *Buld.* art. 10.

*Bohem.* cap. 1.

*Gal.* ar. 5. *Belg.*

ar. 7. *Saxon.* ar.

1. *Wittemb.*

c. 30. 33. *Sue-*

*vic.* art. 1.

Whatsoever also is grounded upon Gods written Word, though not by our common, and vulgar terms to be read therein, we do reverently embrace, which maketh us for *Doctrine* to embrace the *Consubstantiality* of our *Savior* with the *Father*, and the *Holy Ghost*; which the *Arrians* would not: a *Trinity* of Persons in the *Godhead*; which the *Sabellians* would never do: the *Justification by Faith* only; which the *Papists* will not: the *Baptism* of *Infants*, and young children, which the *Anabaptists* dare not: and for *Discipline*, not to refuse, of *Church Officers*, the names; *Arch-Bishops*, *Patriarchs*, *Primates*, *Metropolitans*, *Suffragans*, *Parsons*, *Vicars*, &c. of *Ecclesiastical Censures*, the terms; *Suspension*, *Excommunication*: of *Ceremonies*, none at all, which tend either unto Order, Comeliness, or Edification.

But from the heart we abhor in matters both of *Doctrine*, and *Discipline*, whatsoever either agreeth not with the *Canon* of the *Scripture*, or is not grounded thereupon.

*The*

*The Errors, and Adversaries unto this Truth.*

Hence detest we both all the old *Hereticks*, and their Fancies, with the *new Prophets* of *Basilides*, the *Manifestation* of *Marcion*, the *Mysteries* of the *Manichees*, the *Jobelaa* of the *Scythians*, the *Symbonia* of the *Achonticks*, the *Cabala* of the *Jews*, the *Alcoran* of the *Turks*, and also all new *Hereticks*, and *Schismaticks*, with all their cursed Opinions; as first the *Anabaptists*, and namely the *Libertines*, the *David-Georgians*, and *Family of Love*, and all the co-deified Elders thereof; as *Henry Nicholas*, *Eliad*, *Fidelitas*, *Christopher Vitel*, *Theophilus the Exile*, and the rest.

Next the *Papists*, whereof

Some have commanded, that all the *Popes Decrees* should be taken, as confirmed by the mouth of God himself, so did *Pope Agatho the First* a.

Some write (as *Busgradus*) that, if the *Pope* believe, there is a *Gratian*. no life to come (as some *Popes* have done) we must believe it, as *Dist. 16. Si.* an *Article* of our *Faith*.

Some say, if the *Pope* carry innumerable Souls with him unto Hell, yet he may not be judged: so did the *Pope Boniface the Eighth* d.

Some, as *Bellarmino*, conclude, that it is a point of *Faith* to hold, that the *Bishop of Rome* hath succeeded *Peter* in the universal regiment of the *Church* e.

Others, as the *Jesuites*, perswade their *Catholicks*, that the *King of Spain*, and their *Catholick Faith* are so linked together, as it is become a point of necessity in the *Catholick Faith*, to put all *Europe* into the hands of the said *King*, otherwise the *Catholick Religion* will be utterly extinguished, and perish d.

Others of them have published a *new Gospel*, called *Evangelium aeternum, & Spiritus Sancti*; which they say doth so far excel the *Gospel of Christ*; as the *Kernel* surpasseth the *Shell*, the *Sun* the *Moon*, and *Light* *Darkness*. The Authour whereof was one *Cyrrillus a Carmelite*.

And lastly the *Puritans*, and all the *Speculations* of *Brown*,

b Decr. lib. 3.

tit. 2. Crantz.

lib. 8. c. 36.

c Bellarm. de

Pontif. Rom.

l. 2. c. 12.

d Spar. Discov.

of the English

Jes. d. 7.

Barrow, Green, Penrie, Mar-Prelate, T.C.E.G.R.H.A.C.I.B.  
with the New Sabbatarians, and their Fancies.

## ARTICLE XXI.

Of the authority of General Councils.

*General Councils* <sup>1</sup> may not be gathered together without the commandment, and will of Princes. And <sup>2</sup> when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit, and Word of God) they may err, and <sup>3</sup> sometimes have erred, even in things pertaining unto God: wherefore <sup>4</sup> things ordained by them, as necessary unto salvation, have neither strength, nor authority, unless it may be declared, that they be taken out of Holy Scriptures.

### The Propositions.

1. *General Councils* may not be gathered together, but by the commandment, and will of Princes.
2. *General Councils* may err.
3. *General Councils* have erred, even in things pertaining unto God.
4. The things ordained by *General Councils* are so far to be embraced, and believed, as they are consonant to Gods Holy Word.

### PROPOSITION I.

*General Councils* may not be gathered together, but by the commandment, and will of Princes.

The

The Proof from Gods Word.

Great is the power, and authority of Kings, and Princes, by the Word of God. For, as the defence of Religion is committed unto them: so must they see, that all men do their Duties. That these things the better may be performed, they are, as just occasion is offered, not as Men, under the power of others, to summon; but as Supreme Governors, within their own Territories, and Dominions, to command all sorts of men to meet together: and that either to the implanting of the Truth where it is not; or to the suppression of Sin, Errors, Idolatry, and Superstition, where, or in whomsoever it doth arise, or is rooted. Such *Councils* were holden, both in the time of the *Mosaical* Government, by the commandment of the most godly Kings, *David* a, *Solomon* b, *Asa* c, *Ezechiah* d, and *Josiah* e: and, since the *Gospel* hath been received into Kingdoms, and Common-weals, by *Christian* Princes, Kings, and Emperors, who gathered *Councils* both *General*; as the *Nicene* was by *Constantine the Great* f, the *Council* of *Constantinople* by *Theodosius the Elder* g, the *Council* of *Ephesus* by *Theodosius the Younger* h, the *Council* of *Chalcedon* by *Marcian* i: and *National*, and *Provincial*; so the *Council* at *Frankford*, *Rhemes*, *Turon*, *Arelate*, and *Moguntia*, by the will, and commandment of *Charles the Great* k; at *Matison* by *Ganthranus* l; at *Paris*, and *Orleance*, by the direction, and appointment of *Childebert* m, were kept, and holden.

And never yet hath there been a *Council*, either *General*, or *National*, or whatsoever (I onely except the *Councils* held by the *Apostles*, and *Apostolical* men in a troublesome State, and time of the Church, there being then no *Christian* Princes, and Emperors to countenance the Truth neither begun, or ended, to the glory of God, but it hath been; I say not called onely, but confirmed also by some godly Emperor, King, or Queen. This in effect is granted by all *Reformed Churches* n.

a 1 Chr. 13.  
b 1 Kings 8. 1.  
c 2 Chr. 15. 9.  
d 2 Chr. 29. 4.  
e 2 Chr. 34. 29.  
f Rufil. 10. c. 1.  
g Euseb. de vita  
Const. l. 3. c. 9.  
h Theod. l. 5.  
i Euag. l. 1. c. 2.  
j Leo, Ep. 43.  
k Aventin.  
Carranza,  
Summa Conc.  
Carion, lib. 3.  
l Turon. l. 8.  
m c. 10.  
Magdeburg.  
Eccles. Hist.  
n Cen. 6. cap. 9.  
Conf. Helv.  
1. art. 26, & 2.  
c. 30. Bohem.  
cap. 16.  
Belg. art. 36.  
Saxon. art. 23.  
Wittemb. cap.  
35. Suevica, in  
Perorat.

a Hard. Con-  
fut. par. 5. c 6.  
fect. 3.

b Harding.

c Duræus, con-  
tra Whitak. l. 1.

Cardil. in def.  
Concil. Tri-

den. Diip. 1.

d Telt. Rhem.

An. Matth. 16.

e Perplacet au-

tem mihi quod

de conventu

absque ulla

Principum, aut

civitatum au-

thoritate, pri-

vatim institu-

endo, scribis.

Beza Epist. 68.

pag. 292.

f Witness their

Classical Af-

semblies, at

Commence-

ments, Fairs,

&c. See Dis-

cipline

grounds.

g The appre-

hation, or dif-

allowance of

a General Af-

sembly hath

been, and

should be a matter, and Cause Spiritual, and alwaies cognosced, and judged by the Church,

as Judges competent within this Realm; say certain Scottish Ministers in their Letter unto the Lords of the Kings Privy Council in Scotland, which Letter is printed in the said Lords Declaration, &c. published anno 1606. and printed by Robert Barker. b Analect. pag. 35.

i Surlus, Conuent. anno 1501. pag. 30.

### Errors, and Adversaries unto this Truth.

This Assertion hath been oppugned, and that diversly both by the *Papists*, and *Puritans*. For the *Papists*, they say, *Emperors*, and *Kings*, be the *Pope* his Summoners, but, of themselves, are no absolute, and powerfull Commanders, and callers of *Councils* a.

There ought no *Council* to be kept, without the determinate consent of the *Bishop of Rome* b.

No *Council* ever yet had firm, and lawful authority, which was not confirmed by the *Bishop of Rome* c.

The *Popes of Rome* (and not *Christian Princes*) have the authority, and power of making *Laws Ecclesiastical*, and of calling *Councils* d.

And the *Puritans* do think, that private persons without the leave, or privy of *Princes*, may summon Assemblies about Church Causes at their pleasures, and consult about the publick Affairs of the Church. Of this mind was *Beza* e, and be the *Disciplinaries* both of *South* f, and *North Britain* g.

Others (Adversaries to both *Puritans*, and *Papists*) are of mind, that, were the *Pope* a good man (as he is nothing less) he might; and, he being wicked, other good *Bishops* (though subject unto *Kings*, and *Emperors*) may summon *Councils* at their discretion. An Error of *Selmeccerus* h.

The *Muscovites* have a fancy, that since the seventh *General Council*, that was, neither *Prince*, nor *Pope*, nor any other men else have power to call a *General Council* i.



## PROPOSITION II.

*General Councils may err.*

The Proof from Gods Word.

*General Councils*, consisting,

First of men, who may err, nothing more easily ( for all the imaginations of mans heart are onely evil continually *a*, even from his youth *b*, but God onely is true ) and all men are *c*, yea, and every man is a Liar *d*.

*a* Gen. 6. 5.*b* Gen. 8. 21.*c* Psal. 116. 11.*d* Rom. 3. 4.

Next, of men differing in Years, Riches, Learning, Judgment, Calling, and Authority: whereby distractions of Opinions often do arise.

Thirdly, of many men, whereof the Wicked be for number commonly the major part, and the better in outward countenance of the world.

Lastly, of men, not all, nor alwaies either grounded with Gods Holy Spirit, and Word; or gathered together in the Name of *Christ*.

None of sound Judgment in Religion do doubt, but they may err.

If *Paphnutius* had been absent at *Nice*, that *Council* had erred *e*.

*e* Sozom. lib. 1.

If *Hierome* had been away at *Chalcedon*, that *Council* had erred *f*.

*e* 33.*f* B. Jewel, Def.

fol. 58.

At any time ( if some be believed ) be the *Pope* of *Rome* not present at such meetings, either *per se*, or *per Legatum*, by himself, or his *Legate*, no *Council* but must err *g*.

*g* Roffensis

contra Lurhe-

rum.

Therefore *Councils* may err.

That, which one *Council* doth establish, another will disannul. They will not (we must think) revoke that, which is well decreed. Therefore *Councils* may err *h*.

*h* Test. Rhem.

An. Joh. 16. 13.

*The Adversaries unto this Truth.*

Therefore err do the *Papists*, which say, that the Holy Spirit is director to all *Councils*, and

That *Councils* cannot err.

## PROPOSITION III.

General Councils have erred, even in things pertaining unto God.

## The Proof from Gods Word.

Councils both general, and particular have erred, and that

a Conf. Wit- in matters of Faith a.

temb. Cap. 33. For in the Holy Scriptures we finde, that it was ordained, if any man did confess, that *Iesus* was the *Christ*, he should be excommunicate b: which could not be, but by a Council.

b Joh. 9. 22. and 12. 42. A Council was gathered to suppress *Christ*, and his Doctrine c.

c Joh. 11. 47. A Council consulted how they might take *Iesus* by subtilty, d Mat. 26. 3, 4. and kill him d.

e Mar. 14. 53. A Council sought for false Witnesses to put him to death e.

55. By a Council *Iesus* was bound, led away, and delivered unf Mar. 15. 1. to *Pilate* f.

A Council judged our *Savior Christ* to be both a Deceiver g Mat. 27. 63. ver g, and a *Blasphemer* h.

h Luk. 22. 71. A Council corrupted the Soldiers, and willed them to tell a i Mat. 28. 12, Lie i.

13. A Council withstood *Peter*, and *John*: and commanded them, that in no wise they should speak, or teach in the Name k Act. 4. 5, 6, of *Iesus* k.

18. A Council both caused the *Apostles* to be beaten, and commanded them also, that they should not preach in the Name of l Acts 5. 40. *Iesus* l.

In antient Writers of credit, we may read, how ( contrary to Gods Word ) by Councils *Arrianism* hath been confirmed; as by the Council at *Ariminum* m.

m D. Hieron. in Vita Damasiani Papae. By Councils the Traditions, and Books of foolish men, have been made of equal authority with the Word of God; as by the Council of *Trent* n.

n Sel. 4. Decr. 1. o Breviarium Rom. ex Decr. S. S. Concil. Trid. Restitut. & Edit. a By Councils hath been established both the Adoration of Images; as by the Second Council of *Nice*: and the Invocation of Creatures; as by the *Tridentine Council* o.

Pio 5. By Councils the authority of *Princes* hath been empai red, and the

the Pope, and Clergy, advanced above all earthly Princes; as by the Council of Lateran p.

The consideration of the Premises, and the like, moved St. Hilary to call the Synod of Mediolan, The Synagogue of the Malignant q: and

St. Augustine to write unto Maximinus: "Neither ought I to object against thee the Synod of Nice; nor thou against me the Synod of Ariminum r: and

Nazianzene openly to pronounce, that "He never saw any good end of a Council s; and

The French Kings Ambassador to say unto the Chapter of Trent, that "Scarcely any good at all, or very little, came by Councils unto the State of Christendom t: and

Cornelius, Bishop of Bitonto, to break out into these words in the face of the Council at Trent; "I would, that with one consent we had not altogether declined from Religion unto Superstition; from Faith unto Infidelity; from Christ unto Anti-Christ; from God unto Epicurus v.

p Concil. Later. c. 5. apud Innocent.  
q Hilar. Epist. ad Const. Imper.

r D. August. contra Maxim. lib. 3.

s Nazianz. ad Procop. Epist. 42.

t Orat. Synod. Legat. Regis Fran. Anno 1552.

v Bp. Jewels Def. par. 1. fol. 29.

### Adversaries unto this Truth.

This notwithstanding, the Papists do continue in an Opinion, that Councils cannot err x.

x Test. Rhem. An. Joh. 16. 13

### PROPOSITION IV.

The things ordained by General Councils are so far to be embraced, and believed, as they are consonant to Gods Holy Word.

### The Proof from Gods Word.

General Councils we simply condemn not: yet do we not ground our Faith upon any Council; but onely upon the written Word of God.

Therefore in General Councils whatsoever is a agreeable unto the written Word of God, we do reverently embrace; but whatsoever is contrary unto, or besides the Will of God, revealed

revealed in the Holy Scriptures, we do carefully avoid.

And so are we commanded to do even by God himself.

Whatsoever I command you, take heed you do it: thou  
 a Deut. 12. 32. shalt put nothing thereto; nor take ought therefrom a.

Walk ye not in the Ordinances of your Fathers; neither observe their manners, &c. I am the Lord your God: walk in my  
 b Ezek. 20. 18, Statutes, and keep my Judgements, and do them b.  
 19.

Though that we, or an Angel from Heaven, preach unto you otherwise, then that, which we have preached unto you; let him be accursed. As we said before, so say I now again, If any man preach unto you otherwise, then that ye have received, let him be accursed c.

c Gal. 1. 8, 9.

d Conf. Helv.

2. c. 18. Bohem.

c. 1. Gal. art. 5.

Belg. art. 7.

Wittem. c. 33.

And so think the *Churches Reformed* with us d.

*The Adversaries unto this Truth.*

Contrary hereunto are the Opinions of the *Papists*. For of them

Some do think, that the *Decrees* of *Councils* do binde all Nations; as *Pope Hormisdas* decreed they should.

Some, as *Pope Gregory the Great*, supposed, that some *Councils*, and namely the *Council* of *Nice*, of *Constantinople*, *Ephesus*, and *Chalcedon* a; some, as *Campion* b, thought, that all *Councils* were of equal authority with the *Word of God*. Others, as the *Guisian Faction* in *France*, be resolved in matters of Religion to follow the footsteps of their Ancestors, though Gods  
 a Greg. 1. lib. 1. Epist. 24. & 1.  
 b Epist. 49.  
 c Campian. Rat. 4.  
 d Calv. Epist. Bulling. 231.

Word, and a thousand *Councils* decree to the contrary c.

## ARTICLE XXII.

Of Purgatory.

*The Romish Doctrine concerning 1 Purgatory, 2 Pardons, worshipping, and adoration as well 3 of Images as 4 of*

PROP. I. of the Church of England. ART. 22. 119  
of Reliques : and 5 also of Invocation of Saints, is a fond  
thing, vainly invented, and grounded upon no warranty of  
Scripture ; but rather repugnant to the Word of God.

*The Propositions.*

The Romish Doctrine, concerning

1. Purgatory,
2. Pardons,
3. Worshipping, and adoration of Images,
4. Reliques.
5. Invocation of Saints ; is a fond thing, and not warranted  
by the Holy Scripture, nor consonant, but contrary unto the  
same.

PROPOSITION I.

*The Romish Doctrine concerning Purgatory is fond, and not  
warranted by the Holy Scripture, nor consonant, but contrary un-  
to the same.*

The Proof from Gods Word.

**I**T is granted as well by the *Romish*, or false, as by the *true*  
*Church*, that none unclean thing can enter into the King-  
dom of God. And because all men either have been, or be still  
unclean ; therefore they must be purged from sin.

But in the manner of purging them, who are unpure, they  
do greatly differ. For the *true Church*, looking into the Word  
of God, doth finde, that we are Sanctified, or made clean in di-  
vers respects, diversly ; as by Baptism *a*, by the Word preach-  
ed *b*, by the Blood of Christ *c*, and by the Spirit of God *d*, and  
that in this life, and not in the other world.

*a* Christ loved  
the Church, &  
gave himself  
for it ; that he

might sanctifie it, and cleanse it by the washing of water through the Word ; *Eph. 5. 25, 26.*  
*b* Now ye are clean through the Word, that I have spoken unto you ; *Joh. 15. 3.* *c* The Blood of  
Jesus Christ his Son cleanseth us from all sin ; *1 Joh. 1. 7.* *d* Ye are washed, ye are sanctified,  
ye are justified in the Name of the Lord Jesus, and by the Spirit of our God ; *1 Cor. 6. 11.*

For in the Sacred Scripture there is mention but only of two  
 eMat. 7. 13; 14. Ways: one leading unto destruction; the other bringing  
 fMat. 16. 16. unto life: of two sorts of men, whereof some believe, and they  
 Joh. 3. 18. are saved; some believe not, and they are damned: and of two  
 g Luk. 16. States, one blessed, where *Lazarus* is; the other cursed, where  
 h Alphonf. De *Dives* doth abide. A third Way, or Sort, or State cannot be  
 Hæres. lib. 8. found in the Word of God.  
 De indulgenti- is.

And therefore the *Purgatory* in another world hath always  
 Polydor. De been both denied by the *Greek Churches* h, and neither is, nor  
 Inventor. lib. 8. will be acknowledged by any of Gods *Reformed Churches* in  
 c. 1. this world; as their *Confessions* do testify i.

2. cap. 26. Gal.  
 art. 24. Saxon.  
 art. 11. August.  
 art. 11. Wit-  
 temb. cap. 25.

*The Adversaries unto this Truth.*

a Tertul. De  
 Corona mili-  
 tis; & De Ani-  
 ma, in fine.

b Puniri pios  
 post mortem  
 impossibile:  
 de leatur: Index  
 Expurg. p. 26.  
 c Vaux. Ca-  
 tech. chap. 3.

Erroneous therefore, and not warrantable by Gods Word  
 concerning *Purgatory* is the Doctrine both of the *Old Here-  
 ticks*, the *Montanists*, who thought there was a purging of Souls  
 after this life a; and of the *new*, and *renewed Hereticks*, the  
*Papists*. For

They think it to be unsound Doctrine, and not sufferable in  
 any Book, for *Christians* to deliver, that it is impossible for god-  
 ly, and faithful men, or women to be punished after they be  
 dead. Therefore *Deleatur*, say they, *Blot out such Doctrine* b.

They teach by their *Catechisms*, that to doubt whether there  
 is a *Purgatory*, or no, is a breach of the first *Commandment* c.

Thus do they pray for the Souls of the Faithful (as they  
 fancy) boyling in the Torments of *Purgatory*.

*Avete, omnes Anima fideles, quarum corpora hic, & ubique  
 conquiescunt in pulvere: Dominus Jesus Christus, qui vos,  
 & nos redemit suo pretiosissimo sanguine, dignetur vos a pe-  
 nis liberare, &c.*

d Hörz B.  
 Virg. Mariæ  
 secundum u-  
 sum Sarum.  
 e Conc. Trid.  
 Decr. de Purg.  
 Sels. 25, & Sels.  
 6. Can. 30.

That is,

*All hail, all faithful Souls, whose Bodies do here, and every  
 where rest in the dust: The Lord Jesus Christ, who hath redeemed  
 both you, and us, with his most precious Blood, vouchsafe to deli-  
 ver you from pains, &c.*

They have ratified the Doctrine of purged Souls after this  
 life in the *Council of Trent* e.

It is further to be noted, how the same *Papists*, sliding back from the Truth of God, have fallen into many noisom, and divers Opinions in the matter of *Purgatory*: agreeing among themselves,

Neither about the Place, where *Purgatory* should be; some placing the same in the bottom of the Sea *f*, some near unto the Mount *Hecla* in *Ireland*, some upon the Mount *Aetna* in *Sicily* *g*, others in the Center of the Earth *h*, others in Hell: whereof they make four rooms; the first of the damned; the second of Infants dying unbaptized: the third, *Purgatory*; the fourth *Limbus Patrum*, whereinto *Christ* descended *i*, and others in a mind tossed, and troubled betwixt hope, and fear *k*.

Neither about the Tormentors there, who are thought of some, to be Holy Angels *l*, of others, to be very Devils *m*.

Neither about the Torments. For some dream how they are tormented there with Fire only, as *Sir Thomas Moor*; some with Water, and Fire, as *Roffensis*; and some neither with Fire, nor Water, but with troublesome affections of Hope, and Fear, as *Lorichius* *n*.

Neither about the Causes of *Purgatory* Torments: because that some do think, that only venial sins *o*, others, that venial and mortal sins too *p*, (for which in this life men have done no penance) are there purged.

Nor about the Time, which they, that be tormented, shall abide in *Purgatory*. For some have given out, how the poor Souls there be continually in torments, till the day of Judgment, as *Dionysius Carthusianus* *q*: others, as *Durandus* *r*, do think they have rest sometimes, as upon *Sundays*, and *Holidays*: others are of minde, that in time they shall be set free, and at liberty, because their punishment is but temporary *s*, and others, that at any time they may be delivered, if either their friends will buy out their pains; or the Priests will pray, or say any *Mass* for them; or the *Pope* will but say the word.

Nor finally about the state of Souls in *Purgatory*. For, Our *English Papists* at *Rhemes* do think, the Souls in *Purgatory* to be in a more happy, and blessed Condition, then any men, that live in this world *t*, and yet say the same *Rhemists* *u*.

*f* Eckius in Enchirid.  
*g* Bernard. de Bultis, Rosar. par. 3. c. 2.  
*h* Spec. Pereg. Quæst. Dec. 1. c. 3. q. 5.  
*i* Position. Ing. de Purgat.  
*k* Lorich. instit. Cathol. de 12. Fidei articulis.  
*l* Albertus, & Roffensis.  
*m* S. Th. More. n Instit. Cathol. ut suprà.  
*o* Greg. Dial. 1. 4. cap. 39.  
*p* Spec. Pereg. Quæst. Dec. 1. c. 3. q. 4.  
*q* De 4. Hom. noviss.  
*r* De officio mort. l. 7.  
*s* Spec. Pereg. Quæst. ut suprà, Quæst. 5.  
*t* Test. Rhem. An. Apoc. 14.  
*u* *miss* 13.



u Ibid. An.  
marg. p. 431.

*mists*, that *Purgatory*-fire passeth all the pains of this life *u*.

*Thomas Aquinas* holdeth, how the pains of Hell-fire, and of *Purgatory* are all one, and nothing differ, but that the one is but temporal, and the other not so. And others, put in choice either to tarry in *Purgatory* one day, or to endure the miseries of this world one hundred years, have chosen to suffer the troubles of this life an hundred years together, rather then to abide the pains of *Purgatory* but one short Winters day *x*.

x Cap. Quid,  
in aliud. Dist.  
25.

Therefore in this contrariety of Opinions, some of them, the *Papists* themselves cannot deny, must be; we say, all of them are fond, and contrary to the Word of God.

Besides, they nourish most cursed, and damnable Errors; as

That all the souls of the faithful, separated from their bodies, are not at rest.

That all sins, in their own nature, be not Mortal, or deadly, and that some deserve not everlasting Torments. They are purged in *Purgatory*.

That one sinful man may save, and satisfie the wrath of God for another; and that easily by Prayer, saying, or doing something for them.

That, if friends in this world will do nothing for the poor soul in *Purgatory* pains; yet may the said souls come at length unto happiness, by abiding their deserved Torments until the last hour, or day of Judgement, in *Purgatory*.

Finally, that the *Pope* is God, in that he can at his pleasure discharge guilty souls, both from the guilt of sin, and from the punishments due for the same.

### PROPOSITION III.

*The Romish Doctrine concerning Pardons is fond, and not warranted by the Holy Scripture, nor consonant, but contrary unto the same.*

#### The Proof from Gods Word.

Such hath been the exceeding mercy, and love of God towards

wards mankind, that as he hath purged us from all guiltiness of sin by the blood : so hath he pardoned us, from the everlasting punishment due for sin, by the pains of Jesus Christ. For

There is salvation in none other. For among men there is given none other name under heaven, whereby they must be saved *a*.

*a* Act. 4. 12.

Through his Name all, that believe, shall receive remission of sins *b*.

*b* Act. 10. 43.

He hath purchased the Church by his own blood *c*.

*c* Act. 20. 28.

With his stripes we are healed *d*.

*d* Isa. 53. 5.

He, that believeth in him, shall neither be condemned *e*, nor ashamed *f*.

*e* Joh. 3. 18.

*f* Rom. 10. 11.

Therefore, Come unto me all ye, that are weary, and laden, and I will ease you, &c. and ye shall finde rest for your souls, saith our Savior Christ *g*.

*g* Mat. 11. 28,

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart, that God raised him from the dead, thou shalt be saved, saith St. Paul *h*.

<sup>29</sup>

*h* Rom. 10. 9.

*Errors, and Adversaries unto this Truth.*

This being the Doctrine even of God himself *a*, we may evidently perceive, how not only vain, but beside, not only besides, but against the Word of God, the *Romish* Doctrine concerning Pardons is : for that doth teach us,

*a* Whereof see

more, Art. 2.

Prop. 4. Art. 11.

Pr. 1. Art. 22.

Pr. 1.

1. To seek salvation not at God alone, but at the hands of sinful men. For would we have a Pardon for the sins of forty days ? A *Bishop* may give it. For the sins of an hundred days ? A *Cardinal* may grant it. For all our sins committed, or to be committed ? From the *Pope* we may have it. Hence be his Pardons, if you respect time, for 40. 50. 100. 1000. 10000. 50000. &c. years of offences, *Homicide*, *Patricide*, *Perjury*, *Sodomotry*, *Treason*, and what not, &c.

*b* Vide Taxam : poenit.

2. That we may be our own Savior. So did that of *Purgatory*.

3. How the precious blood of Christ was shed in vain. For

cor-

corruptible Gold, and Silver, with our own deeds, and works may, and will save us, if we will.

4. That Repentance is not of necessity unto the Salvation of man. For without the same a *Popish Pardon* may save. But without either a *Pardon* from the *Pope*, or such like, or Absolution of a *Priest*, there is no Salvation, by the Doctrine of the Church of Rome b.

c See Art. 25.  
Prop. 6.

A further manifestation of the Vanity, and Impieties of the *Romish Pardons*, from a Book of the *Papists*, Entituled, *Hora beatissime Virginis Mariæ secundum usum Sarum. Quicumque, in statu Gratiæ existens, dixerit devotè septem Orationes sequentes cum septem Pater Noster, & totidem Ave Maria, ante imaginem Pietatis, merebitur quinquaginta sex millia annorum Indulgentiarum.*

Johannes Papa Duodecimus concessit omnibus dicentibus Orationem sequentem, transeundo per Cæmeterium, tot annos Indulgentiarum, quot fuerunt ibi corpora inhumata à constitutione ipsius Cæmeterii.

#### Oratio pro Defunctis.

*Auete, omnes Anima fideles, quarum corpora hic, & ubiq; requiescunt in pulvere; Dominus Jesus Christus, qui vos, & nos redemit suo pretiosissimo sanguine, dignetur vos à pœnis liberare, & inter choros suorum sanctorum Angelorum collocare, ibique nostri memores suppliciter exorare, ut vobis associemur, & vobis cum in cælis coronemur.*

Innocentius Papa Secundus concessit cuilibet, qui hanc Orationem sequentem devotè dixerit, quatuor millia millia annorum Indulgentiarum. Ave, vulnus lateris nostri Salvatoris, &c.

*Quicumq; devotè dixerit istam Orationem, habebit tria millia dierum Indulgentiarum criminalium peccatorum, & duo millia millia dierum, venialium, à Domino Johanne Papa Vicefimo secundo concessarum, ut in Antidatorio Animæ habetur.*

*Quicumque Orationem sequentem devotè dixerit, promerebitur undecim millia annorum Indulgentiarum, &c. " Ave Domina, " sancta Maria, Mater Dei, Regina Cæli, Porta Paradisi, Domina mundi, Lux sempiterna, Imperatrix inferni, &c. Ora pro " me Jesum Christum, dilectum filium tuum, & libera me ab " omnibus malis; ora pro peccatis meis. Amen.*

Who-

Whosoever, being in the State of Grace, shall devoutly say the seven Prayers ensuing, with seven *Our Fathers*, and as many *Hail Marias*, afore the Image of *Piety*, shall thereby merit sixty six thousand years of *Pardons*.

Pope *John* the Twelfth hath granted to all persons, which, going through the *Church-yard*, do say the Prayer following, so many years of *Pardons*, as there have been Bodies buried, since it was a *Church-yard*.

*The Prayer for the Dead.*

*Hail all faithful Souls, whose Bodies here, and every where do rest in the Dust. The Lord Jesus, who hath redeemed you, and with his most precious Blood, vouchsafe to deliver you from Pains, and to place you in the company of his Holy Angels; and there, being mindful of us, meekly to pray, that we may both, be joined unto you, and Crowned with you in the Heavens.*

Pope *Innocent* the Second hath granted to every one, which devoutly shall say this Prayer following, four thousand years of *Pardons*; *Hail wound of our Saviors side, &c.*

Whosoever devoutly shall say this Prayer, shall have three thousand days *Pardons* of *Criminal* sins, and twenty thousand days of *Venial* offences granted by the Lord Pope *John* the Two and twentieth, as it is to be read in the *Antidotary of the Soul*.

Whosoever devoutly will say the Prayer following, shall merit (thereby) eleven thousand years of *Pardons*; *Hail Lady, Saint Mary, Mother of God, Queen of Heaven, the Gate of Paradise, the Lady of the World, the Light eternal, the Empress of Hell, &c. Pray unto thy beloved Son Jesus Christ for me, and deliver me from all evils, pray for my sins.*

PROPOSITION III.

*The Romish Doctrine concerning Images, is fond, and not War-  
ranted by the Holy Scriptures, nor consonant, but contrary un-  
to the same.*

*The Proof from Gods Word.*

*Images are such an abomination to the Lord, as to make  
them*

a Jer. 10. 15. them among all men odious; he describeth the vanity of them  
 b Hab. 2. 18. by his Prophets, as that they are the Doctrine of vanity, the  
 c Psal. 135. 25. work of errors *a*, the teachers of lies *b*, silver, and gold, the  
 d II. 41. 10. work of mens hands *c*, vanity *d*: they have a mouth, and speak  
 e Psal. 115. 17. not; eyes, and see not; ears, and hear not *e*; hands, and touch  
 f Psal. 115. 17. not; feet, and walk not *f*.

g Exod. 20. 5. not; feet, and walk not *f*.  
 i Cor. 10. 7. 14. 2. He giveth strait Commandment, Not to bow down to  
 h Exod. 20. 5. them, nor worship them *g*; nor to make them *h*, to flee from  
 Deu. 4. 15, 16. them *i*, yea to destroy both the Images themselves *k*, the Ido-  
 latries *j*, and the Enticers unto Idolatry *m*.

k Deut. 7. 5. 3 He commendeth greatly, and praiseth such men, as have de-  
 l Deut. 17. 2, 3. stroyed Images *n*, and not bowed unto Idols *r*.

m Deut. 13. 5. 4. He finally curseth the Images *p*, the Image-makers *q*, and  
 n 2 King. 18. the Image-servers, or worshippers *r*.

3. 4. Hereunto with us the Protestant Churches every where do  
 o Chr. 14. 2, 3. subscribe.

p Deut. 7. 25. 26. Jer. 51. p i King. 19. 18. Dan. 2. q Deut. 27. 15. IIa. 44. Deut. 27. 26. Psal. 97. 7.  
 IIa. 42. 17. Confes. Helv. 2. cap. 33. 4. Basil. ar. 10. 6; 3. Bohem. cap. 3; 16. Gal. ar. 1. Au-  
 gust. ar. Sax. ar. 12. Witten. c. 2, 23. Suer. ar. 22.

### The Adversaries unto this Truth.

a Dele Statuas  
 venerari, potius  
 quam statuari-  
 os, solidum est,  
 Index Expurg.  
 pag. 31.  
 b In hoc plerisq;  
 Christianis  
 Ethnicus Philo-  
 sophus Religio-  
 nis, qui etiam  
 Trinitatis, que  
 mente vix comprehenditur, figuræ æquili carporis affectabilis (Patri Rami verba in scholis Philo-  
 cis) delcantur. Index Expurg. pag. 149. Atque hæc absurditas Patrem, Filium, Spiritum Sanctum  
 et Jacobitæ a Nicephoro tribuitur. G. Cassand. Consul. p. 164.

Of God himself; even of God the Father, and that in the  
 likeness of an old man with a long white Beard; of the Son, in  
 the similitude of a man hanging on the Crois; of the Holy  
 Ghost, in the shape of a Dove; of the wholly, holy, and incom-  
 prehensible Trinity, with three Faces in one Head *b*.

Also of God his Creatures, as of Angels always with Wings,  
 sometimes with a pair of Balance, as St. Michael; of men, as of  
 Moses,

Also of God his Creatures, as of Angels always with Wings,  
 sometimes with a pair of Balance, as St. Michael; of men, as of  
 Moses,

Moses (as it were) with Horns; the Apostles with round Orbs on their heads like Trenchers; the blessed Virgin with frilled Hair, and costly Garments.

And of other base things; as, *Agnes Dejs* of Wax; Wafer-cakes of flower; Crosses of gold, silver, stone, wood, paper, copper, &c. c.

PROPOSITION IV.

The Romish Doctrine concerning Reliques is fond, and not warranted by the Holy Scriptures; nor consonant, but contrary unto the same.

The Proof from Gods Word.

Of all the erroneous Opinions among the *Papists* (which are infinite) none is more to the illusion of well-meaning Christians then their Doctrine concerning worshipping, and adoration of the Reliques of Saints. A Doctrine, which is so far from being found, as it is forbidden in the Holy Scripture *a*; and a Doctrine in the purer times, and Writers of the Church, nowhere to be found; and in all the best Churches at this day utterly condemned.

Adversaries unto this Truth.

Such notwithstanding is the Satanical boldness of the *Anti-Christian Synagogue of Rome*, that as they will delude men with the Reliques of Saints, which are not such: so likewise they teach the people (which is most offensive, and execrable) to give divine Adoration, and Honor unto them *a*.

Hence it is, that some do pray unto *St. Bennet*, whose Reliques they had stoll: *O Benedict*, after God our onely hope, leave us not Orphans, who art come hither, not through our merits, but for the salvation of many Souls *b*.

Others have published, that the bodies of Saints, and specially the Reliques of the blessed Martyrs, are with all sincerity to be honored, as the Members of Christ, &c. If any deny this Conclusion, he is to be thought not a Christian, but an *Ennemy*, and *Vigilantian* *c*.

*c* Non infirmur hac nos latine adoracione Christi praedixissimam crucem colere & venerari. Andrad. Orthodox. Expo. l. 9. p. 284  
*a* Thou shalt worship the Lord thy God, and him onely shalt thou serve, Mat. 4. 20.  
*b* Conf. Helv. 1. ar. 11. &c.  
*c* Basil. ar. 10. Bohem. c. 17. Gal. ar. 24.  
*a* Pradicatio autem Ecclesiastica hoc semper tenuit, sanctorum Reliquias esse ex fide venerandas: Staplet. Antidot. Evang. in Mat. 8. 21. p. 30  
The Catholick affirmeth worshipping of Saints, Prayer unto them, Feasts of them, adoration of their Reliques, and Images: the Protestant denieth all.  
Hils. Quartrou. 14. Reaf. p. 71.  
*b* Vinc. Lir. l. 23. cap. 155.  
*c* Rab. l. 5. c. 10.  
The de sec. propriet.



d Conc. Trid.  
Sess. 25. decr.  
de Invoc. &c.  
e Missa de S.  
Crucis, & Of-  
ficium de S.  
Crucis.

f Bee-hive, lib.  
4. cap. 3.

g G.atian. Dist.  
38. Nul. valat.

a Cal upon me  
in the time of  
trouble, Psa.

50. 15. After  
this maner

pray, Our Fa-  
ther, which art  
in heaven, &c.

Mat. 6. 6.

When ye pray  
say, Our Fa-  
ther, which art  
in heaven,

Luk. 11. 2.

b Psal. 50. 15.

Mat. 7. 11. Luk.

11. 12. 18. 7. 8.

Joh. 16. 23. 24.

c Gen. 13. 4.

d Gen. 26. 25.

&c.

e Gen. 9. 32.

f Dan. 9. 16.

&c.

g 1 King. 18.

36. 37. &c.

h Jer. 14. 7. &c.

i Act. 10. 2.

k Luk. 18. 13.

l Act. 16. 25.

and through  
his Epistles.

m Act. 1. 24.

n Luk. 1. 87.

The *Council of Trent* also hath decreed; that they are to be taken for damned, which affirm, how worship, and honor is not to be given unto the *Reliques of Saints* d.

Of this preposterous Devotion, they have appointed a certain, and common Service for the Holy Cross, whereon *Christ* was hanged e, they have made a Feast for the Spear, and Nails, wherewith *Christ* was fastned to the Cross f, they have Canonized for a Saint the Chains, which bound *St. Peter* g. To say nothing of the Adoration they gave unto the Hair, Milk, Smock of the Blessed Virgin; unto the Head, Hair, Thomb, Coat of *John Baptist*, unto the Breeches of *Joseph*, the Sword, and Handkerchief of *St. Paul*, the Keys of *St. Peter*; and unto many other things, which of modesty I will not mention, but do overpass.

#### PROPOSITION V.

*Invocation of Saints is a fond thing, not warranted by the Holy Scriptures, nor consonant, but contrary unto the same.*

#### The Proof from Gods Word.

The Christian exercise of Prayer is a Duty, which may not be either securely omitted, or vainly abused. And though many things in prayer be necessarily to be observed; yet, a special point it is, that in our supplications, and prayers we do call onely upon God. For so to do we are both commanded, even by God himself a; and thereunto also assured by manifold as well promises of large blessings b, as by the examples of godly men in all ages, *Patriarchs*, *Abraham* c, *Isaac* d, *Jacob* e; *Prophets*, as *Daniel* f, *Elias* g, *Jeremy* h, *Centurions* i, *Publicans* k; *Apostles*, as *Paul* l, *Peter* m, &c. yea of all the Elect of God in this world n.

On the other side, to pray unto any Creature, that is out of this world, besides *Jesus Christ*, there is in the Scripture neither Law to command, nor promise of blessing, nor any example of godly men, or women, to provoke.

Finally,



Finally, as all Gods people in the purer, and former times have; so in these days the Protestant Churches utterly condemn the invocating of, or praying unto Creatures whatsoever.

*The Adversaries unto this Truth.*

Therefore the *Romish* Doctrine, that *Saints* are to be prayed unto, and their daily praying, as occasion serveth, unto *St. Agatha*, that have sore Breasts; unto *St. Benedickt*, that either be, or fear to be Poisoned; unto *St. Clare*, for them, that have sore Eyes; *St. Damian*, that be sick, for health; *St. Erasmus*, for help in the Entrails; *St. Feriol*, for Geese; *St. Giles*, for women, that would have Children; *St. Hubberts*, for Dogs; *St. Job*, for them which have the Pox; *St. Katharine*, for Knowledge; *St. Loys*, for Horses; *St. Margaret*, for Women in Travail; *St. Nicholas* for little Children; *St. Orilia*, for the Head-ach; *St. Petronil*, for the Ague; *St. Quintin*, for the Cough; *St. Ruffin*, for Lunacy, or madness; *St. Sebastian*, for the Plague; *St. Thomas Becket*, for sinners; *St. Valentine*, for the Falling-Sickness; *St. Winefrid*, for Virginitie; *St. X. or Cross*, for all things: it is in vain, not Warrantable by Gods Word, but altogether Repugnant to the Holy Scriptures.

*The Vanity, and Idolatry of the Popish Invocation further Demonstrated from that Book of theirs, Entituled Hara Beatissima Virginis, &c.*

*Oremus. Majestatem tuam, Domine, suppliciter exoramus, ut sicut Ecclesie tue beatus Andreas Apostolus tuus existit predicator, & rector: ita apud te sit pro nobis perpetuus intercessor, per Dominum nostrum Jesum Christum.*

*Oremus. Deus, pro cujus Ecclesia gloriosus Martyr, & Pontifex, Thomas gladiis impiorum occubuit, presta, quaesumus, ut cunctis, qui ejus implorant auxilium pia petitionis, ejus salutare consequantur effectum per Dominum nostrum.*

*Versus. Ora pro nobis, beata Katharina. Resp. Ut digni efficiamur promissionibus Christi.*

*Versus. Ora pro nobis beate Martyr, Sebastiane. Resp. Ut mercamur pestem Epidimiam illam transire, & promissionem Christi obtinere.*

Conf. Helv.  
1. ar. 1. & 2.c.  
5. 23. Basil. ar.  
10. Bohem. c. 2.  
17. Gal. ar. 14.  
24. Belg. ar. 20.  
Ang. ar. 21.  
Wittem. c. 23.  
Sue. ar. 11, 21.  
4 Test. Rhem.  
pag. 187.  
Oracionem  
Dominicam  
fundimus San-  
ctis. Censura  
Colon. fol. 208.

*Virgo Christi egregia, pro nobis, Apollonia,  
Funde preces ad Dominum, ut tollas omne noxium,  
Ne, pro reatu criminum, morbo vexemur dentium.*

Let us pray. O Lord, we humbly beseech thy Majesty, that as thy blessed Apostle *Andrew* was a Preacher, and Ruler of thy Church; so he may be a perpetual Intercessor for us, through *Jesus Christ* our Lord.

Let us pray. O God, for whose Churches sake the glorious Martyr, and Bishop *Thomas* was slain by the sword of the ungodly; Grant, we beseech thee, that such, as call unto him for help, may obtain a good effect of his Godly prayer, through our Lord.

*The vers.* O blessed *Katharine*, pray for us. *The Answ.* That we may be made worthy of the promises of Christ.

*The vers.* O blessed Martyr *Sebastian*, pray for us. *The Answ.* That we may deserve to escape the Plague without hurt, and obtain the promises of Christ.

Christ his noble Virgin *Apollonia*, pray unto the Lord to remove whatsoever is hurtful, lest, for the guiltiness of our sins, we be vexed with the Tooth-ach.

Whosoever saith this Prayer following in the worship of God, and *St. Roche* (the very words in the said Book) shall not dye of the Pestilence, by the Grace of God, &c.

*Oremus. Omnipotens, sempiternus Deus, qui precibus, & meritis beatissimi Rochi, Confessoris tui, quondam pestem generalem revocasti, presta supplicibus tuis, & qui pro simili peste revocanda sub tua confidunt fiducia, ipsius gloriosi Confessoris tui preamine, ab ipsa peste Epidemia, & ab omni perturbatione, per Christum Dominum nostrum.*

*Oratio ad tres Reges. Rex Jaspas, Rex Melchior, Rex Balthasar, rogo vos per singula nomina, rogo vos per sanctam Trinitatem, rogo vos per Regem Regum, quem vagientem in cunis videre miruistis, ut compatiamini tribulationum mearum horum.*

*& intercedatis pro me ad Dominum, cujus desiderio exules facti estis.*

*Cruce Christi protege me; Crux Christi, salva me; Crux Christi defende me ab omni malo.*

Let us pray. O Almighty, and everlasting God, who by the prayers, and merits of thy most blessed Confessor, *Roche*, didst revoke a certain general Plague; Grant unto thy suppliants, who for the revocation of the like Plague do trust in thy faithfulness, by the prayer of that thy glorious Confessor, we may be delivered from the Plague, and from all adversity, through Christ our Lord.

A Prayer unto the three Kings. O King *Gaspar*, King *Melchior*, King *Balthasar*, I beseech you by every of your Names, I beseech you by the Holy Trinity, I beseech you by the King of Kings, whom ye deserved to see even in his swadling-Clothes, that you would take pity on my troubles this day, and make intercession for me unto the Lord, for whose desire ye made your selves Exiles.

O Christs Cross, protect me; O Christs Cross, save me; O Christs Cross defend me from all evil.

## ARTICLE XXIII.

### Of Ministring in the Congregation.

*1 It is not lawful for any man to take upon him the Office of publick Preaching, 2 or Ministring the Sacraments in the Congregation, 3 before he be lawfully called, and sent to execute the same. 4 And those we ought to judge lawfully called, and sent, which be 5 chosen, and called to this work & by men, who have publick authority given unto them in the Congregation, to call, and send Ministers into the Lords*

*The*

## The Propositions.

1. None publickly may preach, but such, as thereunto are authorized.
2. They must not be silent, who by office are bound to preach.
3. The Sacraments may not be Administred in the Congregation, but by a lawful Minister.
4. There is a lawful Ministry in the Church.
5. They are lawful Ministers, which be ordained by men lawfully appointed to the calling, and sending forth of Ministers.
6. Before Ministers are to be ordained, they are to be chosen, and called.

## PROPOSITION I.

*None publickly may preach, but such, as thereunto are authorized.*

## The Proof from Gods Word.

**T**His Truth in the Holy Scripture is evident. For there we finde, how

- 1 Godly men were both called by God, and commanded to preach, before they would, or durst so do. So was *Samuel a*, *Jeremy b*, *John Baptist c*, *Christ Jesus himself d*, who also to preach did send the twelve Apostles *e*, and the seventy Disciples.
2. The wicked, and false Prophets for preaching afore their time are blamed *g*.
3. A Commandment is given us to pray the Lord of the Harvest, that he would send forth laborers into his Harvest *h*.
4. Lastly we do read, that God hath ordained in the Church

*a* 1 Sam. 3. 3. 4.

*c* c. 20.

*b* Jeremi. 1. 4. 5.

*c* Joh. 1. 6.

*d* Joh. 20. 21.

*e* Mat. 10. 5.

*f* Luk. 10. 1.

*g* Jer. 14. 14.

23. 21, 27, 14.

15, 29, 8, 9.

*h* Mat. 9. 38.

Church some to be Apostles, some Prophets, some Teachers, some to be Workers of Miracles: And, Christ, being ascended into Heaven, gave some to be Apostles, some Prophets, some Evangelists, and some Pastors, and Teachers &c.

And all this is acknowledged by the Reformed Churches l.

*The Errors, and Adversaries unto this Truth.*

And so are we against them,

Which to their power do seek the abolishment of publick Preaching in the Reformed Churches; as do first the *Papists*, who Phrase the Preachers to be uncircumcised *Philistims* a, Sa- crilegious Ministers b, *Jeroboams* Priests c, inordinate, and un- ordered *Apostates* d; and next the *Barrowists*, who say how the said Preachers are sent of God in his anger to deceive the people with lies e.

Who publish how the Word is not taught by the Sermons of Ministers, but onely by the Revelation of the Spirit: so did *Muncer* the *Anabaptist* f, and so doth *H. N. g*, and his *Family* of Love h.

Who run afore they be sent; as do many both *Anabaptists*, and *Puritans*, as *Penry*, *Greenwood*, *Barrow*, &c. or which hold, how they, which are able to Teach, and instruct the people; may, and must so do: and that not privately only, but pub- lickly too, though they be not ordinarily sent, and authorized thereunto; which was the Doctrine of *R. H. i*.

Who teach, that Lay-men may teach to get Faith k; and that every particular Member of the Church hath power, yea, and ought to examine the maner of Administring the Sacra- ments, &c. and to call the people to repentance: so teacheth *Barrow l*.

PROPOSITION II.

*They must not be silent, who by Office are bound to preach.*

*The Proof from Gods Word.*

As publickly to Preach, before men are sent; is a grievous

S

fault;

k Eph. 4. 11.  
l Confess. Helv.  
2. c. 18. Bohem.  
cap. 6. Gal. ar.  
31. Belg. ar. 14.  
Wittemb. ar.  
20. Suev. ar. 13.

a Ans. to the  
execut. of Just.  
cap. 3. p. 44.  
b Ib. c. 9. p. 212.  
c Ib. c. 5. p. 91.  
d Ib. c. 3. p. 41.  
e R. A. Confut.  
of Brow. p. 113.  
f Sleidan. com.  
lib. 5.  
g H. N. Evan.  
c. 13. sect. 6.  
and Spir. land  
c. 48. sect. 5.  
h Letter to the  
Bp. of Roch.

i R. H. in P<sup>h</sup>il.  
122.  
k R. A. Conf.  
of Brownism,  
p. 113.  
l Bar. Disco. p.  
36.

fault: so not to preach being sent, is a great sin. Hereunto bear witness.

1. Our Savior *Christ*, whose words are these; Surely I must also preach the Kingdom of God: for therefore am I sent a.

2. *Peter*, and *John*, who being charged to speak no more in the Name of *Jesus*, said, We cannot but speak that, which we have heard, and seen b.

3. St. *Paul*. For he saith, Necessity is laid upon me, and woe is me, if I preach not the Gospel c.

4. The *Apostles* of *Christ*. For though they were beaten for so doing. yet ceased they not to teach, and preach *Jesus* d.

5. All the *Churches* of God, which be purged from Superstition, and Errors e.

*Errors, and Adversaries unto this Truth.*

Then, as in a Glass, they may see their faults;

Who maintain, how there ought to be no publick preaching

at all; as do the *Anabaptists* a.

Which deprave the Office of preaching; as do the *Libertines*, saying, that preaching is none ordinary means to come unto

the knowledge of the Word b: and especially the *Family* of

*Love*, who term the publick Preachers in derision, Scripture-

learned c, Licentious-Scripture-learned d, good-thinking-

wise e, Ceremonial, and Letter-Doctors f, Teaching-Masters g,

and further say, It is a great presumption, that any man, our of

the learnedness of the Letter, taketh upon him to be a Teach-

er, or Preacher: again, It becometh not any man to busie

himself about Preaching of the Word. So, and more too, the

*Family*;

Which take upon them the Office of publick Preaching,

without performance of their Duty, either through ignorance,

that they cannot; worldly employments, that they may not;

negligence, that they will not; or fear of troubles, that they

dare not preach the Word of God.

Yet think we not (which our *Sabbatarians* set not to

publish) that

Every

a Bullin. cont.  
Anabap. c. 11.

b Wilkin. a-  
gainst the Fa-  
mily of Love,  
ar. 14. p. 66.

c Theoph. a-  
gainst Wilk.

d Pat. of the  
pres. Temp.

e H. N. Proph.  
of the Sp. cap.

2. sect. 7.

f Fam. letter to  
the Bp. of Roc.

g H. N. Spir.  
1. c. 25.

b Idem 1 Exh.  
c. 16. sect. 15,

16.

Every Minister necessarily, and under pain of Damnation, is to preach at least once every *Sunday* i. And

Unless a Minister preach every *Sunday*, he doth not hallow the *Sabbath*-Day in the least measure of that, which the Lord requireth of us k.

i D.B. Doct. of the Sabbath, 2 Book, p. 174. k Ibid. p. 277.

PROPOSITION III.

*The Sacraments may not be Administred in the Congregation, but by a lawful Minister.*

The Proof from Gods Word.

In the Holy Scriptures we read, that the publick Ministers of the Word are to be Administers of the Sacraments. For both our Savior Christ commanded his Disciples, as to Preach, so to Baptize a, and Celebrate the Supper of the Lord b: and the Apostles, and other Ministers in the purest times (whom the godly Ministers, and Preachers in these days do succeed) not onely did Preach, but also Baptize c, and minister the Lords Supper d.

a Mat. 28. 19. b Luk. 22. 19. c 1 Cor. 11. 24, 25. d Ag. 2. 38, 41. 8. 12, 13. 10. 41. 16. 32, 33. Joh. 1. 25.

And hereunto do the Churches of God subscribe e,

In saying, that none may Administer the Sacraments in the Congregation afore he be lawfully called, and sent thereunto, we think not (as some do) that the very being of the Sacraments dependeth upon this point, viz. Whether the Baptizer, or giver of the Bread, and Wine, be a Minister, or no?

Neither is it the meaning of this *Article*, that privately in Houses, either lawful Ministers, upon just occasion, may not; or others not of the Ministry, upon any occasion (in the peace of the Church) may Administer the Sacraments.

e 1 Cor. 1. 14, 16. d Ag. 20. 7. 1 Cor. 10. 16. e Conf. Helv. 2. c. 18. Bohem. c. 9. Gal. ar. 2. 5. 31. Aug. ar. 7. Wittenb. ar. 20. Sisy. ar. 13. f T. Can. Rep. p. 113.

*The Adversaries unto this Truth.*

Hereby we declare our selves not to favor the Opinion, that publickly,



a *Sirius, Com.*

p. 237.

b *Survey of*

*Discap. 19. out*

*of the Geneva*

*Laws.*

c *Lear. Disc.*

p. 17.

d *Fruc. Ser. on*

*Rom. 12. p. 40.*

e *The Admi-*

*nistration of*

*the Sacraments*

*ought to be*

*committed to*

*none, but such*

*as are Preachers*

*of the Word.*

*Lear. Disc. p. 60.*

*It is Satirize*

*to separate the*

*Word (viz.*

*Preaching)*

*from the Sa-*

*craments: Ibid.*

*The Preaching*

*of the Word is*

*the life of the*

*Sacraments.*

*T. C. 1. sep.*

*p. 125.*

f *The un-*

*changeable*

*Laws of God*

*be (saith T.*

*C.) that none*

*minister the Sacraments,*

*which do not Preach.*

*T. C. 1. repl. p. 104. l. c. 3.*

*Where there is*

*no Preacher of the Word,*

*there ought to be no Minister of the Sacraments.*

*Lear. Disc. p. 62.*

g *Javel. Phil. Ch. par. fol. 559.*

h *So in the Netherlands*

*were Children rebaptized,*

*when the Duke of Alva there tyrannized.*

Some may minister the Sacraments, which are not meely, and full Ministers of the Word, and Sacraments; and so think both the *Anabaptists*, among whom, their King (when it was) after Supper took Bread; and reaching it among the Communicants, did say, Take, eat, and shew forth the Lords death; their Queen also reaching the Cup said, Drink ye, and shew forth the Lords death a: and the *Presbyterians* at Geneva, where the Elder (a Lay-man) ministrerth the Cup ordinarily at the Communion b. Some Ministers (and namely the *Puritan Doctors*) may not minister the Sacraments. For (say the *Disciplinarians*) the office of Doctors is onely to teach true Doctrine c: but in our Church (of England) the Doctor encroacheth upon the office of the Pastor. For both indifferently do teach, exhort, and minister the Sacraments d.

None, though a lawful Minister, may Administer the Sacraments, which either is no Preacher e, or when he Ministrerth them, doth not Preach f; which be the Errors of the *Disciplinarians*, or *Puritans*.

Publickly, and Privately too, the Sacraments of Baptism may be Administred by any man, yea, by women, if necessity do urge. So hold the *Papists*. For saith *Javel* g. In the time of necessity the Minister of Baptism is every man, both Male, and Female. A woman, be she young, or old; sacred, or wicked. Every Male, that hath his wits, and is neither dumb, nor so drunken, but that he can utter the words, as well *Pagan*, *Infidel*, and *Heretick*, the bad, as the good, the *Schismatick*, as the *Catholick*, may Baptize. And yet usually in the Civil Wars both in *France*, and in the *Netherlands*, the *Papists* did rebaptize such Children, as of the *Protestant*, not Lay-men, but Ministers, had afore been Baptized h.

The private Baptism by private persons was also taught long since by the *Marronites*, and *Pepusians* k.

minister the Sacraments, which do not Preach. T. C. 1. repl. p. 104. l. c. 3. Where there is no Preacher of the Word, there ought to be no Minister of the Sacraments. Lear. Disc. p. 62. g Javel. Phil. Ch. par. fol. 559. h So in the Netherlands were Children rebaptized, when the Duke of Alva there tyrannized. Trag. Hist. of Antwerp. The like Rebaptization was used by the *Papists* at *Tholouse*, *Towers*, and other Cities in *France*, especially in 1561. See the *Chr. of France*. i D. Aug. ad Quod-vult, c. 27. k Epiphani. Hæres. 42.

## PROPOSITION IV.

*There is a lawful Ministry in the Church.*

The Proof from Gods Word.

God, for the gathering, or erecting to himself a Church out of mankind, and for the well-governing of the same, from time to time hath used, yea, and also doth, and to the end of the world, will use the Ministry of men lawfully called thereunto by men. A Truth evident in the Holy Scripture.

*Jesus* said unto his Apostles, Go, and teach all Nations, baptizing them, &c. And, Lo, I am with you alway, unto the end of the world *a*.

*Christ* gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers; for the gathering together of the Saints, for the work of the Ministry, and for the edification of the Body of *Christ*, till we all meet together (in the unity of Faith, and knowledge of the Son of God) unto a perfect man *b*.

A Truth also approved by the Church *c*.

*Adversaries unto this Truth.*

Oppugners of this Truth are

First, The *Anabaptistical Swarmers*, who both term all Ecclesiastical men, The Devils Ministers; and also, as very wicked, do utterly condemn the outward Ministry of the Word, and Sacraments *a*.

And next the *Brownists* *b*, who divulge, that, in these days, no Ministers have the calling, sending, or authority pertaining to a Minister; and that, It will hardly be found in all the world, that any Minister is, or shall lawfully be called *c*; such also be the *Barrowists*, which say, there is no Ministry of the Gospel in all Europe.

*a* Mat. 28. 20.

*b* Eph. 4. 11,

12, 13.

*c* Conf. Helv.

1. ar. 15. & 2. c.

18. Bohem. c.

8, 9, 14. Gal. ar.

25, 29, 30, 31.

Belg. art. 30, 31

August. ar. 7.

Sax. ar. 11.

Wittem. ar. 20.

Suev. ar. 13, 15.

*a* Althemas.

Concil. Loc.

pugn. lo. 191

*b* S. H. on Plal.

122.

*c* Bar. Disco. p.

104.

## PROPOSITION V.

*They are lawful Ministers, which be ordained by men lawfully appointed for the calling, and sending forth of Ministers.*

## The Proof from Gods Word.

St. Paul in the beginning of his Epistle unto the *Galatians*, giveth us to observe the divers sending-forth of men into the Holy Ministry : whereof

Some are sent immediately from God himself. So sent was  
 a Joh. 20. 21. by God the Father, both *Jesus Christ* a, and *John Baptist* b: by  
 b Joh. 1. 6. God the Son, in his state Mortal, the Twelve Apostles c, in his  
 c Mat. 10. 15. state immortal, and glorious, St. Paul d.  
 d Act. 9. 15.

This calling is special, and extraordinary; and the men so caled were adorned with the gift of Miracles commonly; as were *Jesus Christ*, and the Apostles: but not always, for *John Baptist* wrought none.

And they were also enjoined, for the most part, as the Apo-  
 c Mat. 28. 20. stles, to Preach throughout the world e, howbeit our Savior  
 f Mat. 15. 24. was limited f.

Some again were sent of men: as they be, who are sent of men not authorized thereunto by the Word of God, and that to the disturbance of the peace of the Church: such in the Apostles time, were the false Apostles: in our days be the *Anabaptists*, *Family-Elders*, and law-despising *Brownists*.

And some lastly are by men sent: so in the Primitive Church, by the Apostles, were Pastors, and Elders ordained g, who by  
 g Act. 14. 23. the same authority ordained other Pastors, and Teachers h.  
 h 1 Tim. 4. 14. Hence it is, that the Church, as it hath been; so it shall till the end of the World be provided for. They, who are thus caled, have power either to work Miracles, as the Apostles had; or to Preach, and minister the Sacraments where they will, as the Apostles might, but they are tyed every man to his charge, which they must faithfully attend upon; except urgent occasion do enforce the contrary.

The

The calling of these men is termed a general calling, and it is the ordinary, and in these days the lawful calling, allowed by the Word of God.

So testify with us the true *Churches* elsewhere in the world *℥*.

Conf. Helv.  
1. ar. 17, & 2. c.  
18. Bohe. c. 9.  
Gal. ar. 31.  
Belg. ar. 31.  
August. ar. 14.  
Wittem. ar. 21.  
Suev. ar. 13.

*The Adversaries unto this Truth.*

This Truth hath many ways been resisted. For there be, which think, how in these days there is no calling, but the extraordinary, and immediate calling from God, and not by men; as the *Anabaptists*, *Familists*, and *Brownists*: of whom afore.

The *Papists*, albeit they allow the assertion, yet take they all Ministers to be *Wolves*, *Hirelings*, *Lay-men*, and *Intruders*, who are not *Sacrificing Priests*, anointed by some *Anti-Christian Bishop* of the *Romish Synagogue* *a*.

*a* Conc. Trid.  
Sess. 7. Can. 7.  
*b* Howl. 7. real.

Either all, or the most part of the Ministers of *England*, saith *Howl. b*, be meer *Lay-men*, and no *Priests*, and consequently have no authority in these things. It is evident, &c. because they are not ordained by such a *Bishop*, and *Priest*, as the *Catholic Church* hath put in authority.

PROPOSITION VI.

*Before Ministers are to be ordained, they are to be chosen, and called.*

The Proof from Gods Word.

Though it be in the power of them, which have authority in the Church, to appoint Ministers for Gods people: yet may they admit neither whom they will, nor as they will themselves: but they are both deliberately to choose, and orderly to call such, as they have chosen.

This made the Apostles, and Elders in the *Primitive Church* straightly to charge, that suddenly hands should be laid on no man *a*.

To *a* 1 Tim. 5. 22.

To make a special choice of twain, whereof one was to be  
 b A&C. 1. 23. *Elected into the place of Judas b.*

By Election to ordain Elders in every Church, and by pray-  
 c A&C. 14. 23. *er, and fasting to commend them to the Lord c, and by laying*  
 d 1 Tim. 4. 14. *on of hands to consecrate them d.*

To describe who were to be chosen, and called. For they  
 e 1 Tim. 2. 12. *are to be Men, not Boys, nor Women e, Men of good beha-*  
 f 1 Tim. 3. 2. *avior, not incontinent, nor given to Wine, nor Strikers, nor Co-*  
 g 1 Pet. 5. 3. *vetous f, nor Proud g, nor Froward, nor Ireful h, nor givers of*  
 h Tit. 1. 7. *Offence i, finally Men of special Gifts, apt to Teach k, able*  
 i 2 Cor. 6. 3. *to Exhort l, wise to divide the Word of God aright m, bold to*  
 k 1 Tim. 3. 2. *Reprove n, willing to take pains o, watchful to oversee p, pa-*  
 l Titus 1. 9. *tient to suffer q, and constant to endure all maner of afflictions*  
 m 2 Tim. 2. 15. *r.*

And this do the *Protestant Churches* by their *Confessions*  
 p A&C. 20. 28. *approve s.*

q A&C. 5. 41.

r 2 Tim. 4. 7, 8.

s 2 Cor. 11. 23.

t Conf. Helv.

u ar. 25. & 2.

v c. 18. Boh. c. 9.

w Gal. artic. 13.

x Belg. ar. 31.

y Aug. ar. 14.

z Wittemb. ar.

aa 20. Sue. ar. 13.

*Errors, and Adversaries unto this Truth.*

In Error they remain, who are of Opinion, that  
 The due Election, and Calling of Ministers according to the  
 Word of God, is of no such necessity to the making of Mini-  
 sters: an Erroneous fancy of the *Anabaptists*, and *Family of*  
*Love.*

a Sigebert. That Women may be *Deacons a, Elders*, and *Bishops*: the  
 former the *Acephalians*, the later the *Pepuzians* did main-  
 tain.

A special care is not to be had both of the Life, and the Lear-  
 ning of men; or that wicked men, of evil Life; ignorant men,  
 without Learning; Asses, of no Gifts; Loiterers, which do no  
 b Liberus reru Good; or Favorers of Superstition, and Idolatry, which do  
 Mosco. p. 20. b. great hurt, are to be admitted into the Ministry.

c Coster. Ench. They are Causes, which indeed are none, to debar men  
 Controv. c. 15. from the Ecclesiastical Function, as if men have been twice  
 De coel. sacerdot. married (an Error of the *Russies b*) be married c, have had cer-  
 d Test. Rhem. tain Wives d, have not received the Sacrament of Confirma-  
 an. 1. Tim. 5. 2. tion,

tion e, have been baptized of Hereticks f, these may not be  
 Priests, say the Papists: or, if either they have not been trained  
 up in the Family, or be not Elders in the said Family of Love g.

Conc. Trid.  
 Sess. 23. Can. 4.  
 § 1 Quæst. 1.  
 ventum.

g Such ought  
 not to buie  
 themselves a-  
 bout the word.  
 H. N. Docu-  
 ment. Sent. c. 3.  
 Sect. 1. and 1.  
 Exhort. c. 16.  
 Sect. 16.

## ARTICLE XXIV.

Of speaking in the Congregation in such a Tongue,  
 as the people understand nor.

*It is a thing plainly repugnant to the Word of God, and the  
 Custome of the Primitive Church, to have publick Prayer  
 in the Church, or to minister the Sacraments in a Tongue  
 not understood of the people.*

### The Proposition.

*Publick Prayer, and the Sacraments, must be ministered in a  
 Tongue understood of the common People.*

### The proof from Gods Word.

**T**HIS Assertion needeth small Proof. For who so is perswa-  
 ded (as all true Christians of understanding are) that  
 what is done publickly in the Church by a strange Language,  
 not understood of the people, profiteth not the Congregation a,  
 edifieth not the weak b, instructeth not the ignorant c,  
 inflameth not the zeal d, offendeth the hearers e, abuseth the  
 people f, displeaseth God g, bringeth Religion into contempt h,  
 easily will think, that where Prayers be said, or the Sacra-  
 ments administered in a Tongue not understood of the Vulgar  
 sort, neither is the Word of God regarded, nor the Custome of  
 the purer, and Primitive Church observed.

a 1 Cor. 14. 6.  
 b Ib. 14. 6.  
 c Ib. 9. 1.  
 d Ib. 14.  
 e Ib. 7. 11.  
 f Ib. 11. 16.  
 g Matth. 15. 8.  
 h 1 Cor. 14.  
 23.

This Article no Church doth doubt of, and very many by  
 their extant Confessions i do allow.

i Conf. Helv.  
 2. c. 22. Witt.  
 c. 27. August.  
 de Missa, art. 3.  
 Suv. cap. 21.

### *Adversaries unto this Truth.*

But there is nothing either so true, or apparent, which hath

T

by

by all men at any time been acknowledged so, contrary to this Truth.

In old time the *Offens* made their *Prayers* unto God always in a strange Language, which they learned of *Elexas* their *Founder* a And the *Marcofians*, at the Ministration of *Baptism*, used certain *Hebrew* words, not to edifie, but to terrifie, and astonish the minds of the weak, and ignorant people b.

In these daies, the *Turks* perform all their Superstitions in the *Arabian* Language, thinking it not onely unmeet, but also an unlawful thing for the common sort of persons to understand their *Mahometan* Mysteries c.

The *Jacobite* Priests do use a Tongue at their Church-Ministrations, and Meetings, which the Vulgar people cannot comprehend d.

The Divine *Liturgie* among the *Russians* is compounded partly of the *Greek*, and partly of the *Sclavonian* Language e.

The *Papists* will have all Divine Service, *Prayers*, and *Sacraments*, and that throughout the World, ministred onely in the *Latine* Tongue, but which few men of the common people do understand: some of them holding, that it is not necessary, that we understand our *Prayers* f; and that *Prayers*, not understood of the people, are acceptable to God g; and all of them maintaining, that he is accursed: whosoever doth affirm, how the *Mass* ought to be celebrate onely in a Vulgar Tongue h.

a Epiph. Hzer.  
19.  
b D. Iren. l. 1.  
c. 8.

c An. Geufraz-  
us, Aulæ Tur.  
l. 2.

d Magd. Eccl.  
Hist. Cen. 12.  
c. 5.

e Alex. Guag.  
De Relig.

f Mosc. p. 230.

g Test. Rhem.  
Annot. p. 463.

h An. Mar. 21. 6.

i Si quis dixe-  
rit, Lingua

tantum vulga-

ri Missam cele-

brari debere,

Anathema sit.

Conc. Trid.

Sess. 21. Can. 9.

## ARTICLE XXV.

### Of the Sacraments.

Sacraments, ordained of Christ, be not onely Badges, or Tokens of Christian mens Profession: but rather they be certain sure Witnesses, and effectual signs of Grace, and Gods good will towards us, by which he doth work invisibly in us, and not onely quicken, but also strengthen, and confirm our Faith in him. There be two Sacraments ordained of Christ



Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord. Those five commonly called Sacraments, that is to say, <sup>5</sup> Confirmation, <sup>6</sup> Penance, <sup>7</sup> Orders, <sup>8</sup> Matrimony, and <sup>9</sup> Extreme Unction, are not to be counted for Sacraments of the Gospel, being such, as have grown partly of the corrupt following of the Apostles, partly are states of Life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lords Supper; for that they have not any visible Sign, or Ceremony ordained of God.

<sup>10</sup> The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. <sup>11</sup> And in such onely, as worthily receive the same, they have a wholesom effect, or operation: but they, that receive them unworthily, purchase to themselves damnation; as Saint Paul saith.

*The Propositions.*

1. The Sacraments, ordained of Christ, be Badges, or Tokens of our Profession, which be Christians.

2. The Sacraments be certain sure Witnessses, and effectual signs of Grace, and God his good Will towards us.

3. By the Sacraments God doth quicken, strengthen, and confirm our Faith in him.

4. Christ hath ordained but two Sacraments in his Holy Gospel.

5. Confirmation

6. Penance

7. Orders

8. Matrimony

9. Extreme Unction

is no Sacrament.

10. The Sacraments are not to be abused, but rightly to be used of us all.

11. All, which receive the *Sacraments*, receive not therewithall the things signified by the *Sacraments*.

## PROPOSITION I.

*The Sacraments, ordained of Christ, be Badges, or Tokens of our Profession, which be Christians.*

## The Proof from Gods Word.

**T**He *Sacraments* are Badges, or Tokens both of *Christians*, and of *Christianity*.

Of *Christians*. For by them are visibly discerned the *Faithful* from *Pagans*; and *Christians* from the *Jews*, *Turks*, and all prophane *Atheists*.

Of *Christianity*. For, as *Circumcision*, in the *Old Law*, was a Token, how the corrupt, and carnal Affections of the minde should be subdued; and that the Lord required not so much an outward of the Body, as an inward Circumcision of the Heart: so *Baptism* telleth us, that, being once dead unto sin, we are to live unto righteousness, that all we, that have been baptized into *Iesus Christ*, have been baptized into his death, &c. and must walk in newness of life, &c. for we have put on *Christ* by *Baptism*.

And as the *Paschal Lamb* was to the *Jews* a Token, that the flight of sin should alwaies be fresh in memory; and that it should be celebrated, not with the old Leaven, neither in the Leaven of malicioufness; but with the unleavened bread of sincerity, and truth: so the participation of one Loaf, and of one Cup in the *Lord* his *Supper*, doth commend unto our consideration a sweet concord, a brotherly unanimity, and a constant continuance in the true worship of God, without favoring of *Idolatry* in any respect.

This do the godly in any their *Churches*, and throughout the World both teach, and testify.

a Deut. 10. 16.  
39. 6.

Jer. 4. 4.

Acts 7. 51.

Rom. 2. 28.

Phil. 3. 3.

Coloss. 2. 11.

b Rom. 6. 3. &c.

c Gal. 3. 27.

d 1 Cor. 5. 8.

e 1 Cor. 10. 7.

f Conf. Helv.

l. c. 29. & 2.

art. 20. Aug.

art. 13. Sax.

art. 12.

ed or yidgtrnd bodeded of son sis amwrtion2 od1 The  
Heau to bote

*The Adversaries unto this Truth.*

Ungodly therefore, and in a cursed state are they, which equal other things with the *Sacraments*, to discern *Christians* from *Pagans*. So the *Jacobites* imprint the sign of the *Cross* on their Arms, Fore-heads, &c. to be known for *Christians* a, which contemn the *Sacraments*, as of none account. So do the *An-baptists* b.

a Magdeburg. Eccl. Hist. Cent. 12, c. 3.  
b Bulling. cont. Anab. l. 2. c. 4. Althamer. Concil. Lo. pag. lo. 191.  
c D. Saravia, Def. Traët. de divers. Ministr. gradibus, c. 14.  
d Holinsh. Chr. fol. 1299.  
e Theodor. lib. 9. c. 11.  
f Pattern of the pref. Tem. g Ramseis Confess.

There be (saith Dr. *Saravia*) which hold, how the *Sacraments* were to be administred onely at the first planting of the *Church* by the *Apostles*, and *Evangelists*: but do not appertain unto us in these daies e. It was also one of *Mattheus Hamants* *Heresies*, that the *Sacraments* are not necessary in the *Church* of God d.

Which think the *Sacraments* are but onely *Civil*, and *Ceremonial* Badges of an outward *Church*: such generally be all *Atheists*, and *Hypocrites*, particularly, the *Messalians* e, and *Family of Love*, who think, that, for Obedience sake to Magistrates, the *Sacraments* are to be received f, but are to none effect to the perfect ones in the *Family* g.

PROPOSITION II.

*The Sacraments be certain sure Witnesses, and effectual signs of Grace, and God his good Will towards us.*

The proof from the Word of God.

Infinitely doth God declare his unspeakable, and incomprehensible good Will to Man-ward: yet in these daies by none outward things more notably, and effectually, then by the *Sacraments*. For

Of *Baptism* saith *Christ*; He, that believeth, and is baptized, shall be saved a. And *Peter*, Amend your lives, and be baptized every one, &c. for the remission of sins b. And *Paul*, Husband, love your Wives, even as *Christ* loved the *Church*, and gave

c Eph. 5. 25, gave himself for it, that he might sanctifie it, and cleanse it by the washing of water through the Word, &c. c.

26. And of the *Lords Supper* saith our *Savior Christ*, touching the *Bread*; This is my Body, which is given *d*; and broken for you *e*; and of the *Cup*; This is my Blood of the New Testament, that is shed for many; for the Remission of sins *f*.

This Truth do the purer *Churches* of these daies every where acknowledge *g*.

d Luk. 22. 19.

e 1 Cor. 11. 24.

f Mat. 26. 28.

g Luke 22. 20.

h Conf. Helv.

i art. 20, 22, &c.

2. c. 19, 20, 21.

Boh. c. 11, 12.

13. Gal. art. 34.

28. Belg. ar. 33.

35. Aug. art.

3. 13. Witten.

art. 10, 19.

Suev. ar. 16, 18.

h Conc. Trid.

Sess. 7. Can. 8.

b Conc. Flor.

c Bonavent. l.

4. Diff. 1. q. 5.

Gabr. Biel. l. 4.

Diff. 1. q. 3.

### The Adversaries unto this Truth.

Contrary hereunto the *Papists* erroneously do hold, that

The *Sacraments* of the New Law do confer Grace *ex opere*

*operato*.

The *Sacraments* of the Old, and New Testament in this do

differ, for that the *Sacraments* of the Old Testament did onely

shadow forth Salvation; but the *Sacraments* of the New do

confer, and work Salvation *b*; and do justifie (not onely signi-

fie God his good Will towards us) by reason of the work done;

which is the outward *Sacraments* *c*.

### PROPOSITION III.

By the *Sacraments* God doth quicken, strengthen, and confirm our Faith in him.

### The Proof from Gods Word.

Be baptized every one of you in the Name of *Jesus Christ* for the remission of your sins, and ye shall receive the gift of the Holy Ghost; saith *St. Peter* *a*.

a Acts 2. 38.

*Christ* gave himself for the Church, that he might sanctifie it, and cleanse it by the washing of water through the Word *b*.

b Eph. 5. 25, 26.

The Cup of Blessing, which we bless is it not the Communion of the Blood of *Christ*? the Bread, which we break is it

c 1 Cor. 10. 16.

not the Communion of the Body of *Christ*? saith *Saint Paul* *c*.

The

The same is affirmed by the *Reformed Churches*.  
Howbeit this Faith is not necessarily tyed unto the visible  
Signs, and Sacraments. For

Without the *Sacraments* many have lived, and dyed, who  
pleased God, and are no doubt, saved, either in respect of their  
own Faith, as we are to think of all the godly, both *Men*,  
who were born, and dyed afore the institution of *Circumcision*,  
in the Wilderness, and in the time of Grace, &c. yet, by some  
extremity, could not receive the Seal of the Covenant ) and  
*Women*, who afore, and under the Law for many years, were  
partakers of no Sacrament, and never of one Sacrament, or that  
they be *Heirs of the Promise*.

Some have Faith: for they receive any of the *Sacraments*.

So had *Abraham* e; the *Jews*, unto whom *Peter* preached f; *e* Rom. 4. 9, 10.  
the *Samaritans* g; the *Eunuch* h; *Cornelius* the *Centurion*: and f Acts 2. 41.  
have the godly of discretion wheresoever not yet baptized. g Acts 8. 12.  
h Acts 8. 37.

Some neither afore, nor at the instant, nor yet afterward,  
though daily they receive the *Sacraments*, will have Faith; such  
are like unto *Judas* k, *Ananias* and *Sapphira* l, *Simon Magus* m,  
the old *Israelites* n, and the wicked *Corinthians* o. i Acts 10. 48.  
k Joh. 13. 26.  
l Acts 5.  
m Acts 8. 13.  
n 1 Cor. 10. 5.  
o 1 Cor. 11. 27.

In some the *Sacraments* do effectually work in process of  
time, by the help of Gods Word read, or preached, which en-  
gendreth Faith p: such is the estate principally of *Infants*, elected p Rom. 10. 14.  
unto Life, and Salvation, and encreasing in years.

### The Adversaries unto this Truth.

Therefore do they err, which teach, or hold, that  
They never go to Heaven, which die without the Seals of  
the Covenant: so think the *Papists* of *Infants*, which die unbapti-  
zed.

They are damned ( though they receive the *Sacraments* )  
that will not receive them after the received, and appointed  
manner of the Church of Rome b. 2 Javel. Phil.  
Contract. 4. de  
felicit. Ch. c. 3.  
& Vigner. In-  
stit. Theol. cap.  
16. Sect. 4. Or.  
Spec. Peregr.  
Quest. dec. 1.  
cap. 3. q. 5.  
b Conc. Trid.  
Sess. 7. c. 13.  
c Lear. Disc.

There is no way of Salvation, but by Faith; c; hereby exclu-  
ding infinite Souls from the kingdome of Heaven, which depart  
from this world before they do believe.

None

d Test. Rhem. None believe, but such, as are baptized, say the *Papists* d: as  
An. Gal. 5. 27. hear the Word of God preached, say the *Puritans* e.

e Lear. Disc. The *Sacraments* give Grace *ex opere operato* f, and bring  
P. 3. Faith *ex opere operato* g.

f Test. Rhem. The *Sacrament* of *Baptism* is cause of the Salvation of In-  
An. mar. p. 357 glibid. An. mar. *functio* h.

P. 391.

h Ibid. An. 1.

Pet. v. 21.

# PROPOSITION IV.

Christ hath ordained but two Sacraments in his Gospel.

## The Proof from the Word of God.

A *Sacrament* (according to the *Etymology* of the Word, as the *Scholemen* do write) is a sign of an holy thing. Which being true, then have there been, and still are, by so many, above either two, or seven *Sacraments*, as there be, and have been, above two, or seven things, which are signs of sacred, and holy things.

But according to the nature thereof, a *Sacrament* is a Covenant of God his favor to Manward, confirmed by some outward Sign, or Seal instituted by himself. Which also hath been sometimes *special* either to some *Men*, and that extraordinarily by things *natural* sometimes, as the *Tree of Life* was to A-

a Gen. 3. 3. — dam a, and the *Rainbow* to Noah b; and sometimes by things su-  
b Gen. 9. 9, 13. pernatural, as the *smoking Furnace* was to Abraham c: the  
c Gen. 15. 17. *Fleece of Wool* to Gideon d; and the *Dial* to Hezekiah e, or to  
18.  
d Judg. 6. 37. some *Nation*, as the *Sacrifices*, *Circumcision*, and the *Paschal*  
e 2 King. 20. 9. *Lamb* was to the *Jews*.

11.  
12a. 38. 8. And sometimes *general* to the whole *Church Militant*, and  
ordinary, as in the time of the *Gospel*. And then a *Sacrament*  
is defined to be a *Ceremony* ordained immediately by Christ  
himself, who by some earthly, and outward Element, doth  
f Mat. 28. 19. promise everlasting favor, and felicity to such, as with true  
Mark 16. 16. Faith, and Repentance, do receive the same. And such *Sacra-*  
Joh. 3. 3. *ments* in the *New Testament* we finde onely to be *Baptism* f,  
Act. 2. 38. and

and the *Lords Supper* g.

This is the Judgment also of the *Protestant Churches*.

*Errors, and Adversaries unto this Truth.*

In a contrary Opinion are divers; and namely,  
The *Jews*, and *Turks*: for they deny all the *Sacraments* of  
the *Church*, as we do hold them.

The *Eutychites*, who say, that *Prayer* onely, and not the  
*Sacraments*, are to be used a.

The *Schwenkfeldians*, who contemn not onely the *Word*  
preached, but the *Sacraments* also, as *superfluous*, depending  
wholly upon *Revelations*.

The *Banisterians*, who think there will be a time, and that  
in this world, when we shall need no *Sacraments* b.

The *Papists*, who publish,

That we leave out no less, then *six* of the *seven Sacra-*  
*ments* c.

How there be *seven Sacraments* of the *New Testament* d.

That he is accursed, that shall say there be either more, or  
fewer, then *seven Sacraments*; or that any of them is not *veri-*  
*ly*, and *properly* a *Sacrament*; or that they be not all seven in-  
stituted of *Christ* himself e.

That there are *seven Sacraments*, whereof two are *volun-*  
*tary*, and at the discretion of men to be taken, or not; as *Ma-*  
*trimony*, and *Holy Orders*: and five are *necessary*, and must be  
taken; and of these five, three, to wit, *Baptism*, *Confirmation*,  
and *Orders*, are but *once* to be taken, because they imprint an  
*indelible Character* in the Soul of the receivers: and four be  
*reiterable*, and may often be received, as the *Sacrament Eu-*  
*charistical*, *Matrimony*, *Penance*, and *Extreme Unction*, be-  
cause at their first *Ministration*, they leave in the Soul no in-  
*delible Character* f.

g Luk. 22. 19.  
Joh. 6. 53.  
1 Cor. 11. 24.  
h Conf. Helv.  
1. art. 20. & 2.  
c. 19. Basil. art.  
5. sect. 2. Gal.  
art. 35. Belg.  
art. 33. Saxon.  
art. 12. Suev.  
art. 16.  
a Theodoret.

b Unfold. of  
Untruths.

c Howlet,  
Reaf. 7.  
d Catech. Ca-  
nist. Vaux.

e Test. Rhen.  
An. Jam. 4. 24.  
Concil. Trid.  
Sess. 7. Can. 1.

f Stella Clai-  
corum.



## PROPOSITION V.

Confirmation is no Sacrament.

Touching *Confirmation*, the sentence, and judgment of the *true Church* is, that rightly used, as it was in the *Primitive Church*, it is no *Sacrament*; but a part of *Christian Discipline*, profitable for the whole *Church of God*. For the *antient Confirmation* was nothing else, then an examination of such, as in their *Infancy* had received the *Sacrament of Baptism*, and were then, being of good discretion, able to yield an account of their *Belief*, and to testify with their own mouths what their *Sureties* in their names had promised at their *Baptism*: which *Confession* being made, and a promise of perseverance in the *Faith* by them given, the *Bishop*, by sound *Doctrine*, grave advice, and godly *Exhortations*, confirmed them in that good *Profession*: and laying his hands upon them, prayed for the increase of *Gods Gifts*, and *Graces* in their minds.

The *Popish Confirmation* all *Churches* of *God* with us utterly do dislike, as no *Sacrament* at all instituted by *Christ* a.

a Conf. Sax.  
art. 16.  
Witteemb. cap.  
11.

Errors, and Adversaries unto this Truth.

See the Propo-  
sition immedi-  
ately prece-  
dent.

Contrariwise the *Synagogue of Rome* teacheth, that *Confirmation* is a *Sacrament*; whereby the *Grace*, that was given in *Baptism*, is confirmed, and made strong by the seven *Gifts of the Holy Ghost*.

Of which their *Confirmation* they give us four things principally to observe; viz.

a See Canis.  
Catech. cap. 4.

I. The *Substance*, or *Matter*, which is holy *Chrism* consecrated, (as they say) and made of *Oyl of Olive*, and *Balm*, consecrated by a *Bishop*.

II. The *Form*, and *Manner* of ministring the same, consisting of the words of the *Bishop*, which are, *I sign thee with the sign of the Cross, and confirm thee with the Chrism of Salvation; In the name of the Father, &c.* and of the actions both of a *God-Father*, or *God-Mother*, already confirmed, holding up the *Childe* to the *Bishop*; and of the *Bishop*, Crossing him, which is to be confirmed, on the *Forehead*, with *Oyl*, and next, striking the *Party* confirmed on the *Ear*.

III. The

III. The *Minister*, who must be a *Bishop*, and none inferior *Minister* b.

IV. The *Effect*, or *Effects* rather. For by *Confirmation* they say, that

1. Sins are pardoned, and remitted.
2. The Grace of *Baptism* is made perfect.
3. Such become *men* in *Christ*, who afore were *children*.
4. *Grace* is given boldly to confess the Name of *Christ*, and all things belonging to a *Christian* man.
5. The *Holy Ghost* is given to the full.
6. And perfect strength of the mind is attained.

But in so teaching, dangerous, and very damnable Doctrine do they deliver. For

It is an Error, that *Confirmation* is a *Sacrament*, because it hath no Institution from God, which is necessary to all, and every *Sacrament*; inasmuch as a *Sacrament* cannot be ordained, but by God onely, even as the *Papists* themselves do confess c.

b Nunquam  
erit *Christia-  
nus*, nisi in  
Confirmatione  
Episcopali fue-  
rit confirma-  
tus. De Consec-  
rat. Dist. 5.c.  
Et Jejunii.

c Catech. Tri-  
dent. tit. De  
Confirm.

To say, that *Papish Confirmation* is grounded upon Gods Word, is to speak foul Untruths. For in the *Scripture* there is mention, neither of the *Matter*, that it must be *Christ*, and that made of *Oyl-Olive*, and *Balm*, and the same consecrated by a *Bishop*; nor of the *Form*, that either a *Bishop* must sign the party to be Baptized with the sign of the *Cross*; or that a *God-Father*, &c. must be thereat; nor of the *Minister*, that of necessity he must be a *Bishop*, that is to confirm; nor of the *Effects*, that thereby Sins are pardoned, and released, and *Baptism* consummated, and made perfect.

It is an Error to say, there is any other Oyntment given to the strengthening of the *Church Militant*, besides the *Holy Ghost*. 1 *Joh.* 2. 27.

It is an Error to maintain, that any *Bishop* can give heavenly Graces to any Creature.

It is an Error to ascribe *Salvation* unto *Christ*, and not onely unto *Christ*.

It favoureth of *Donatism*, to measure the dignity of the *Sacraments* by the worthiness of the *Ministers*.

It is an Error to say, that men cannot be perfect *Christians* with-

without *Papish Confirmation*.

It is an Error, that by *Confirmation* the *Holy Ghost* is given to the full.

# PROPOSITION VI.

*Penance is no Sacrament.*

Touching *Penance*, the *Papists* do publish four things to be noted, whereof none of them is truly grounded upon the Word of God.

a Canil. Ca-  
tech. cap. 4.  
Catech.  
Trid. de Pœn.

a First, the *Matter*, which they do say, is partly the *actions* of the *Person penitent*, which are sufficient *Contrition* of his *Heart*; perfect *Confession* of all his *Sins*, and that in particular, with all the *Circumstances*, as of *Time*, *Place*, &c. and *Satisfaction* by deeds, which maketh an amends for all his offences; and partly the *Absolution* of the *Priest*.

Secondly, the *Form*, which in the *Priest* is the words of *Absolution*; which he uttereth over the *Sinner*: in the *Person Penitent* it is his kneeling down at the *Priests* feet; his making the sign of the *Cross* upon his *Breast*, and his saying, *Benedicite*; to his *Ghostly Father*. The *Priest* (say they) beareth the person of God, and is the lawful Judge over the *Penitent*; and may both absolve from the guilt of sin, and inflict a punishment according to the offense.

Thirdly, the *Minister*, who ordinarily is the *Curate* of every *Parish*, but extraordinarily, and in the time of great necessity, or by licence, is any *Priest*. And yet some sins are so grievous, as none may absolve, but either the *Bishop*, or his *Penitentiary*; as the crime of *Incest*, *Breaking of Vows*, *Chorcho-robbling*, *Heresy*, *Adultery*: and some again none remit, or pardon, but the *Pope* onely, or his *Legate*; as *burning of Churches*, *violent striking a Priest*, *counterfeiting* of the *Popes Bulls*, &c.

Fourthly, and last of all, the *Effect*. Hereby, they say, the *Penitent sinner* is purged, absolved, and made as clean from all sin, as when he was newly Baptized, and, besides, enriched with

with spiritual Gifts, and Graces.

The consideration hereof hath moved, besides the *Church of England*, all other *Churches Reformed*, to shew their detestation of this *new Sacrament*, as having no warrant from Gods Word *b*.

The Blasphemies are outrageous, and the Errors many, and monstrous, comprised in this Doctrine of *Popish Penance*. For neither can the *Matter* of this their *Sacrament*, nor the *Form*, nor the *Minister*, nor the *Effect* be drawn from the Word of God.

They say *Penance* is a *Sacrament*, and yet can they shew no Element it hath to make it a *Sacrament*.

Their *Contrition* is against the Truth: for no man is, or can be sufficiently contrite for his sins.

To confess all sins, and that one after another, with all circumstances, unto a *Priest*, as it is impossible, so it is never enjoined by God, nor hath ever been practised by any of Gods Saints.

That any man in any measure can satisfie for his sins, it is Blasphemy to say, and against the merits of *Christ*. And yet do the *Papists* teach it, as also that one man may satisfie for another *c*.

An Untruth is it, that any *Priest*, *Bishop*, or *Pope*, hath power at his will to forgiye sins; or can enjoin any punishment, that can make an amends unto God for the least offence.

If *Penance* purge men, and make them clean from all sin, then is there a time, and that very often in this life, when men in this life be perfect; which tendeth greatly to the Error of the *Catharans*, *Donatists*, and *Pelagians*.

The Doctrine of the *Papists*, that such persons, as willingly depart out of this world without their *Shrift*, are damned, is damnable Doctrine, and to be eschewed: and yet it is dispersed every where in their Books *d*.

*b* Conf. Helv.  
1. cap. 14. 19.  
Bohem. c. 4.  
August. art. 3.  
11, 12.  
Saxon. art. 16.  
17. Wittem. ar.  
13. 15. Sue. 20.

*c* Test. Rhem.  
in Colof. 1. 26.  
*d* Vaux Catec.  
cap. 4.  
Catech. Trid.  
de Pœnit.  
Test. Rhem.  
Annot. in  
Mat. 12. 31.  
Hils. Quatr.  
13. Real. p. 65.  
Pel. de Seto.  
Meth. Confes.  
par. 4. p. 15. 6. 21.

## PROPOSITION VII.

Orders is no Sacrament.

The Churches of England, and of other places Reformed, do acknowledge an Order of making Ministers in the Church of God, where all things are to be done by Order. But, that Order is a Sacrament, none but disordered Papists will say: and yet they observe none order in speaking of the same; for among them

<sup>a</sup> Canil. Cat.

Some do make seven Orders; whereof some they call inferior, and some superior; the inferior be the Orders first of Porters, whose office is to keep the Door, to expel the Wicked, and to let in the Faithfull; Next, Exorcists, or Conjurers, which have power to expel the Devils; Thirdly, Lectors, or Readers, who are to read Lessons, and Books in the Church; and Fourthly, Acolythites, or Candle-bearers, whose office is to bear Cruets to the Altar, with Wine, and Water; and to carry about Candles, and Tapers.

The superior is the order of Sub-Deacons, Deacons, and of Priests. The Sub-Deacons are to read the Epistle at Service time, to prepare necessities for Ministration; and to assist the Priest in Ministration. The Deacons Duty is to read the Gospel, and also to assist the Priest in Ministration. The Priest his part, and office is, to minister Sacraments, that is to say, Baptism, Penance, and Eucharist, and to Sacrifice for the quick, and the dead, Anointing of the sick, and Matrimony.

Others, numbring the seven Sacraments, do quite overpass in silence the Sacrament of Order, and in place thereof mention the Sacrament of Priesthood, as Vaux: of Bishopdome, as Hugo the Cardinal, or Arch-Bishopdome, as W. Parie.

<sup>b</sup> Lib. 4. Dist.

24. cap. 1.

<sup>c</sup> Test. Rhem.

Annot. marg.

P. 572.

<sup>d</sup> Ibid. Annot.

Luke 22. 19.

These seven Orders, say some Papists, as Lombard <sup>b</sup>, are seven Sacraments; which, added to the other six, make thirteen Sacraments: and are from Christ, and his Apostles time, yea were instituted even by Christ himself <sup>d</sup>:

Which their Assertions are besides the Word of God. For in the Holy Scripture

Where can it be seen, that either Orders, as some can make one,

one, or seven *Sacraments*, or *Priesthood*, as others think, is a *Sacrament*? What *Element* hath it? what *Form*? what *promise*? what *institution* from *Christ*?

Where can any of those hideous *Titles* of *Porter*, *Exorcist* &c. be found ascribed to any *Minister* of the *New Testament*? or the manner of their *Creation*, or *Offices* established?

Some *Papists* themselves do write, that all *inferior Orders* are not grounded upon *Scripture*; but some of them come by *Tradition* e. And *Peter Lombard* saith plainly, that *five* of the *seven Orders* neither can be read in the *Word of God*; nor yet were heard of in the *Primitive Church* f.

Where is it appointed to the *Ministers* of the *New Testament* onely to minister *Sacraments*? or to minister more, then two, viz. *Baptism*, and the *Lords Supper*?

By what one place of *Scripture* have *Priests* authority to offer *Sacrifice*, and that for the *quick*, and the *dead* also?

Where without extreme *Blasphemy* can they shew, that our *Savior Christ* was a *Porter*, an *Exorcist*, an *Acolythite*, &c. and not alwaies in his *Church*, a *King*, a *Prophet*, and a *Priest*?

## PROPOSITION VIII.

*Matrimony is no Sacrament.*

*Matrimony* is a state of *Life*, holy, and honourable among all men a. Howbeit to say, that the same is a *Sacrament* instituted; and that by *Christ*, as the *Papists* do b, we cannot be induced, and that for divers reasons.

For *Marriage*, or the *wedded State*, was never commanded by *God* to be taken for a *Sacrament*.

Again, It hath neither *outward Element*, nor prescribed *Form*, nor *promise* of *Salvation*, as a *Sacrament* should, and *Baptism*, and the *Lords Supper* have.

Besides, *Matrimony* may be entred into, or not, at our discretion. But it is not at our choice to be partakers, or not to participate of the *Sacraments*, if we may come by them.

More-

e Maior an.  
Clyp. Milit.  
Eccles. lib. 1.  
cap. 9.  
f Lomb. lib. 4.  
Dist. 24.

a Heb. 13. 4.  
b Conc. Trid.  
Sess. 7. Can. 1.  
Tet. Rhem.  
Annot. Ephes.  
5. 32.  
Catech. Vaux.  
& Canis.

e Gen. 2. 24.

Matth. 19. 4.

5. 6.

d Conf. Helv.

x art. 20, 37. &amp;

2. c. 19, 29.

Basil. ar. 5. Bo-

hem. c. 9.

Gal. ar. 24, 35.

Belg. art. 33.

August. art. 25,

26, Sax. ar. 12,

18, Wittemb.

c. 21, 26.

Suev. c. 12, 15.

e D. Hieron.

adv. Vigil. c. 1.

f Epiph.

g Tertul. cont.

Marcion. lib. 4.

h Epiph.

i Euseb.

k D. August. de

Heres.

l August. ibid.

m Epiph.

n D. August. de

Heres.

o D. Origen.

in Hom. 19.

p Tertul. libro

De Monog.

q Test. Rhem.

Ann. 1 Tim.

3. 2.

See more after-

ward, Art. 32.

r Petrus Lombard. lib. 4.

Dist. 42.

Moreover *Matrimony* was ordained even by God himself in the time of Mans Innocency c; but the *Sacraments* of the *New Testament* were instituted by *Christ*.  
 Finally, it was no *Sacrament* to the *Fathers* afore, and in the time of the *Law*; and therefore is no *Sacrament* to us.  
 Hereunto subscribe the *Churches* of God elsewhe e d; all of us opposing our selves against the manifold Adversaries of this Truth: whereof  
 Some have too highly conceived of the *wedded State*; such are the *Papists*, when they will have it to be a *Sacrament*, as hath been said; and such were the *Vigilantian Bishops*, who would take no men into the *Clergy*, except they would be married first e.  
 Others again too basely, and badly think of *Matrimony*, defending (some of them) how it is not meet, that any Man, or Woman should marry at all; such were the *Gnosticks* f, the *Marcionites* g, the *Tatians* h, the *Montanists* i, the *Manichees* k, the *Hieracites* l, and the *Apostolicks* m.  
 That any Man, or Woman should twice marry, the Husband, or Wife being dead; of this mind were the *Catharans* n, *Origen* o, and *Tertullian* p.  
 That some kind of Persons should never marry; as namely those, which have taken *holy Orders* q, or be of *spiritual Kindred* r: these Errors the *Papists* do hold.  
 Lastly, that any Persons should not be married, but by *Papish Priests*; thinking all those Men, and Women not lawfully married, which are coupled together by *Protestant Ministers*: and therefore have new-married such Persons. So did the *Papists* both in the *Low-Countries* s, and in *France* t.  
 By *spiritual kindred*, which is between the Party, that is baptized, or confirmed, and his *God-Fathers*, and *God-Mothers*, and also between the *God-Father*, or *God-Mother*, and the Parents of the child baptized, or confirmed, *Matrimony* may not be either contracted, or continued. *Canis. Catech.* c. 4. f *Supplication of the Prince of Orange* unto King *Philip*. & *Calvin. Epist.* fol. 266. and *Chron. of France*.



## PROPOSITION IX.

Extreme Unction is no Sacrament.

The *Papists* do take *Anointing* of the Sick (which they call *Extreme Unction*) for a *Sacrament*: whereof (as they write)

The *Master* is *Oyl* hallowed by a *Bishop*; wherewith the Sick Person is anointed upon the *Eyes, Ears, Mouth, Nose, Hands, and Feet*.

The *Form* is the words, which the *Priest* speaketh, when he doth anoint the Sick Person in the aforelaid places, saying, *By this Oyl God forgive thee thy Sins, which thou hast committed by thine Eyes, Nose, Ears, and Mouth, by thine Hands, and by thy Feet: all the Angels, Arch-Angels, Patriarchs, Prophets, Apostles, Evangelists, Martyrs, Confessors, Virgins, Widows, Infants, heal thee.*

The *Minister* thereof usually is a *Priest*; but may be any other *Christian*.

The *Effect* of *Anointing* is to purge, and put away Venial sins, committed by mis-spending of our Senses, as also sins forgotten. In this *Anti-Christian* Doctrine many Errors be contained. For,

In respect of the *Matter*, the *Papists* make of *grease* matter a *spiritual* Oyntment; whereas there is none *Oyntment spiritual*, but the *Holy Ghost*.

In respect of the *Form*, the only Propitiator, and Mediator between God, and Man, *Christ Jesus* is blasphemed; and the Merit, and Power of his death ascribed unto *grease* Oyl. Besides, *Christ* is not acknowledged for the only *Savior* of mankind, and *Physician* of our Souls; but other *Physicians* be called upon besides him.

In respect of the *Minister*, they hold how any man hath power to forgive sins; which belongeth unto God alone: also, that other Men, yea Women (and not the *Ministers* of the Word only) may be the *Ministers* of the *Sacraments*.

In respect of the *Effect*, they teach us (which is utterly untrue) that neither all sins be *Mortal*, nor that *Christ* hath cleansed such, as be his; from all their sins, by his precious Blood.

bequeathed

X

PROP.

## PROPOSITION X.

*The Sacraments are not to be abused, but rightly to be used of us all.*

## The Proof from Gods Word.

In the Word of God the right use of the *Sacraments*, and the ends of their Institution are evidently set down. For,

Concerning *Baptism*, *Christ* saith, Teach all Nations, baptizing them, &c. a. He, that shall believe, and be baptized, shall be saved b.

c. Mat. 26, 27. Touching the *Lords Supper*, saith our *Savior*, of the *Bread*,

d. 1 Cor. 10. 16. Take, eat, &c. and of the *Cup*, Drink ye all of it c: and St.

e. Conf. Helv. Paul, The *Cup* of blessing, which we bless, is it not the Com-

1. art. 22. & 2. munion of the Blood of *Christ*? The *Bread*, which we break,

c. 20, 21. Bo- is it not the Communion of the Body of *Christ* d?

hem. c. 11, 13. This Truth do the *Reformed Churches*, by their *Confessions*,

Gal. ar. 35, 38. subscribe unto e.

Belg. ar. 34, 35.

Aug. art. 2, 9.

Sax. ar. 13, 15.

Witem. c. 10,

19. Suev. c. 13,

18.

a See in this *ments* at all; as do the *Schwenfeldians* a; or minister them

Article, Prop. 1 but unto whom they list; so is *Baptism* of the *Servetians* b, and

b Calv. Epist. *Anabaptists* c, ministered only unto elder Persons, and denied un-

p. 118. to *Infants*; and so is the same *Sacrament* by the *Marcionites*

c Sleidan. ministered unto single Persons, but denied unto married folks d:

d Tertul. contra Marcion. Or do abuse them; so abused is *Baptism* by them, who ba-

lib. 1, & 4. ptize things without Reason, yea sometimes without Life, or

e Cypr. Valer. Sense; so have the *Papists* baptized both *Bels*, and *Babels*; as

of the Pope, the great *Bell* of St. *John de Lateran* at *Rome* by *Pope John* the

&c. p. 55. Fourteenth, who named it *John* after his own name e, and the

f D. Humfred. great *Bell* of *Christ-Church* in *Oxford*, which Dr. *Fresham*, the

in Vita Juelli, Vice-Chancellor, named *Mary* f; *Babels*, as the *Duke of Alva's*

p. 81. chief *Standard*, which he used in the *Low-Countries*, was

baptized.

baptized by *Pius Quintus* in the year 1568. and called *Margaret* by the said Pope g; and so the *Cataphrygians* baptized the dead bodies of *Men* h.

g D. Morison, Dedeprav. Rel. Orig. pag. 24.  
h Philastrius. i Tert. contra Marcion. lib. 4.  
k D. Cypr. ad Julian.

Again, *Baptism* was abused by the *Marcionites*; when they baptized the *living* for the *dead* i, also by the *Novatians* k, and *Papists* l, when they rebaptized *Infants* afore baptized, as they termed them, by *Hereticks*.

And so abused was the *Lords Supper* by certain *Hereticks*, condemned in a *Council* at *Carthage*, whose maner was to thrust the *Sacrament* into the mouths of *dead Men* m: and is by the *Papists*, whose guise is to use it *magically*, as a *Salve* against *bodily sickness*, and *adversity*; also to carry the same about *pompously*, and *superstitiously* in the open *Streets*; to be dored of the beholders.

l Suev. art. 23. cap. 3.  
m Conc. Carthag. 3. Can. 6. n Art. of the peace between Spain and Eng. anno 1634. ar. 2. concerning a Moder. See more in the Article of Baptism, the Lords Supper, also Art. 28. Prop. 5

PROPOSITION XI.

*All, which receive the Sacraments, receive not therewithal the things signified by the Sacraments.*

The Proof from Gods Word.

We read in the *Holy Scriptures*; that

Some persons do receive the *Sacraments*, and the things signified by the *Sacraments*, which are the *remission of sins*, and other *Spiritual Graces* from God: and so received was the *Sacrament of Baptism*, of *Cornelius* a; and the *Lords Supper*, of the good *Disciples* b; and the godly *Corinthians* c.

Some again receive the *Sacraments*, but not the things by them signified; so received was *Baptism* of *Simon Magus* d, and the *Lords Supper* of *Judas* e; and so receive the *Atheists*, *Libertines*, and *impenitent Persons* f.

And some receive not the *Sacraments* at all, and yet are partakers of the things by the *Sacraments* signified: such a *Communion* was the *Thief* upon the *Cross* g.

a Act. 10. 47.  
b Mat. 26. 26,  
c 1 Cor. 11. 22.  
d Act. 8. 13.  
e Joh. 13. 26.  
f 1 Cor. 11. 17, 26.  
g Luk. 23. 43.  
44.

This maketh us to conceive well both of those Men, and Women, which would, and yet cannot *Communicate* in the publick, and *Christian* Assemblies; and of the Children of *Christian* Parents, which depart this World unbaptized.

Furthermore, it is apparent, how

*Salvation* is promised to such as are *baptized*; yet not simply in respect of their *Baptism*, but if they do believe *h.*

Again, St: *Paul* saith, Whosoever shall eat the Bread, or drink the Cup of the Lord unworthily, shall be guilty of the Body, and Blood of *Christ* i.

And this the *purser Churches* every where do acknowledge *k.*

*The Adversaries unto this Truth.*

The *Papists* therefore be in a wrong Opinion, which deliver, that

The *Sacraments* are not onely *Seals*, but also *Causes* of *Grace* a; and

The *Sacraments* do give *Grace*, even because they be delivered, and received, *ex opere operato* b.

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## ARTICLE XXVI.

Of the unworthiness of the *Ministers*, which hinder not the Effect of the *Sacraments*.

*Although in the Visible Church the Evil be ever mingled with the Good, and sometime the Evil have chief Authority in the Ministration of the Word, and Sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his Commission, and Authority, we may use their Ministry, both in hearing the Word*

*Word of God, and in the receiving the Sacraments. Neither is the Effect of Christs Ordinance taken away by their wickedness, nor the Grace of Gods Gifts diminished from such, as by Faith, and rightly, do receive the Sacraments ministred unto them; which are Effectual, because of Christs Institution, and promise, although they be ministred by evil men.*

*Nevertheless it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers: and that they be accused by those, that have knowledge of their offences; and finally, being found guilty, by just judgement be deposed.*

*The Propositions.*

1. The Effect of the Word, and Sacraments, is not hindred by the badness of Ministers.

2. Evil Ministers are to be searched out, and convicted, and deposed; but orderly, and by the Discipline of the Church.

PROPOSITION I.

*The Effect of the Word, and Sacrament, is not hindered by the badness of Ministers.*

The Proof from Gods Word.

**O**F the Ministers Ecclesiastical the Church is to conceive neither too sinisterly, as though their unworthiness could make the Word, and Sacraments, the less effectual to such, as worthily do hear, and receive them: nor, on the other side, too highly, as if the Dignity of their Calling were cause good enough, that what they do, or say, *ex opere operato*, take happy effects.

These things from the Scriptures are manifest, which teach us, that wicked Ministers, even the Scribes, and Pharisees sit-

ting in *Moses his Chair* a, and preaching *Christ*, though through  
*envy, strife, and contention* b, are to be heard; and many ad-  
 minister the *Sacraments*, as did the *ordinary Priests* among the  
*Jews*, whereof very many, both afore, and after that our *Sal-*  
*viour* came into the World, were most Wicked men: and the  
 best are but the *Ministers of God* c, and *Gods laborers* d.  
 Also the purer *Churches* bear witness hereunto e.  
 Neither is he, whosoever, that planteth any thing, neither  
 he, that watereth; but God, that giveth the increase; saith St.  
*Paul* f. And a sign of a good Spirit is it, to regard not so much  
 who speaketh, or ministrereth, as what is uttered, and offered  
 from God.  
 Errors, and Adversaries unto this Truth.

The due consideration of the Premises will both settle us the  
 more firmly in the Truth; and make us the more carefully to  
 abhor all Adversaries thereof; as in old time were the *Dona-*  
*tists*, and the *Petilians*, who taught, that the *Sacraments* are  
 holy, when they be administered by holy men, but not else a;  
 also the *Apostolicks*, or *Henricians*, who had a Fancy, that he  
 was no *Bishop*, which was a wicked man b.  
 Among the *Fathers* also, *Cyprian*, and *Origen* were not found  
 in this point. For *Cyprian* published, that no *Minister* could  
 rightly baptize, who was not himself endued with the *Holy*  
*Ghost* c; he further delivered, that whosoever do *Communi-*  
*cate* with a wicked *Minister*, do sin d.  
*Origen* held, that in vain did any *Minister* either binde, or  
 loose, who was himself bound with the chains of Sin, and  
 Wickedness e.  
 Such Adversaries in our time be the *Anabaptists*, the *Fami-*  
*ly of Love*, the *Disciplinarians* (usually termed *Puritans*) the  
*Sabbatarians*, the *Brownists*, and *Papists*. For

The *Anabaptists* will not have the people to use the *mini-*  
*stry* of evil *Ministers* f; and think the service of wicked *Mini-*  
*sters* unprofitable, and not effectual: affirming, that no man,  
 who is himself faulty, can preach the Truth to others.

The

The *Family of Love* do say, that no man can minister the *upright Service*, or *Ceremonies of Christ*; but the *regenerate* g: also, that Wicked men cannot teach the Truth b.

g H.N. Evang. c. 23. 6. 2.  
h Fam. 1. Epist. to M. Rogers.

The *Disciplinarian Puritans* do bring all *Ministers*, which cannot preach, and their *Services* into detestation. For their Doctrine is, that

Where there is no *Preacher*, there ought to be no *Minister* of the *Sacraments* i.

i Lear. Disc. p. 62.

None must minister the *Sacraments*, which do not preach k.

k T. C. 1. cap.

The *Sacrament* is not a *Sacrament*, if it be joined to the Word of God preached l.

l P. 104.

It is a Sacrilege to separate the *Ministration* of the Word preached from the *Sacraments* m.

l Ber. de Loque Reas. of the Church, c. 10.  
m Lear. Disc. p. 60.

Of these mens Opinions be the *Sabbatarians* among us. For their Doctrine is to the Common people, that, unless they leave their *unpreaching Ministers* every *Sabbath-day*, and go to some place, where the Word is preached, they do prophane the *Sabbath*, and subject themselves unto the curse of God n.

n D.B. Doc. of the Sab. 2.

So the *Brownists*; No man is to *Communicate* (say they) where there is a blind, or dumb Ministry o.

Book, p. 173.

The *Papists* do cross this Truth, but after another sort. For

o R. H. on Psal. 122.

*Pope Hildebrand* decreed, and commanded; that no man should hear *Mass* from the mouth of a *Priest*, which hath a Wife p.

p Bp. Jewel on Ag. 1. Ser.

The *Rhemists* do publish how,

q Test. Rhem.

The *Sermons* of *Hereticks* (and so term they all *Protestant Ministers*) must not be heard, though they preach the Truth q.

Annot. Tit. 3. 10.

Their *Prayers*, and *Sacraments* are not acceptable to God, but are the *howling of Wolves* r.

r Ibid. An. Mar. 3. 13.



## PROPOSITION II.

*Evil Ministers are to be searched out, convicted, and deposed; but orderly, and by the Discipline of the Church.*

The *wicked*, and *evil Ministers* must not always be endured in the *Church* of God. For they are the *evil*, and *unprofitable* *Servants* a; the *Eyes*, which do offend b; the *unsavoury Salt* c; which are carefully to be seen unto, and, if *Admonitions* will not serve, *deposed*; yet orderly, and by the *Discipline* of the *Church*. For that God, which appointed a Government for the *Civil State*, hath also given Authority unto his *Church* to punish Offenders, according to the quality of their transgressions. And so may we read in the Word of God.

d Mat. 18. 17. *Tell the Church*, saith our *Savior* d.

Let such an one, by the power of our Lord *Jesus Christ*, be delivered unto *Satan*, for the destruction of the flesh, that the Spirit may be saved in the day of our Lord *Jesus*; saith Saint *Paul* e.

e 1 Cor. 5. 4, 5.

f Helv. 2. c. 18.

Bohe. c. 9. Sax.

ar. 11. Suev.

art. 35.

So the Neighbor Churches f.

*Adversaries unto this Truth.*

Then deceived, and out of the way, are the *Brownists*, and *Barrowists*; which are of minde, that

*Private Persons* in themselves have Authority to *depose* *unmeet Ministers*; and to punish *Malefactors* a. Every particular Member of a *Church* in himself hath power to examine the maner of *Administring* the *Sacraments*, &c. to call men unto *Repentance*, &c. to reprove the faults of the *Church*, and to forsake that *Church*, which will not reform her faults upon any *private Admonition* c.

a R. H. in Psa. 122. p. 117.  
b Bar. Discov. p. 96.  
c Giff. Repl. unto Bar. and Gr. in the end.  
d Brown Tract. of the Life, and Mean. Bredw. Detect. p. 122.

For want of the due Execution of *Discipline* against Persons offending, and *Malefactors*, both Women may leave their *Husbands* (as some have done,) and *Husbands* their *Wives*, and go where it is in force d. See more in *Art. 33. Prop. 1.*

ART.

## ARTICLE XXVII.

## Of Baptism.

1 Baptism is not only a Sign of Profession, and Mark of Difference, whereby Christian men are discerned from other, that be not Christened; but 2 it is also a Sign of Regeneration, or New Birth, whereby, as by an Instrument, they, that receive Baptism rightly, are grafted into the Church, the Promises of the forgiveness of sin, and of our Adoption to be the Sons of God, by the Holy Ghost, are visibly signified, and sealed, Faith is confirmed, and Grace encreased by virtue of Prayer unto God.

3 The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

*The Propositions.*

1. Baptism is a Sign of Profession, and Mark of Difference, whereby Christians are discerned from other men, that be no Christians.

2. Baptism is a Sign, or Seal of the Regeneration, or New-Birth of Christians.

3. Infants, and young Children, by the Word of God, are to be baptized.

## PROPOSITION I.

Baptism is a Sign of Profession, and Mark of Difference, whereby Christians are discerned from other men, that be no Christians.

Y

The

## The Proof from Gods Word.

**H**ow the *Sacraments* are Tokens; and therefore that *Baptism* is a Sign of the true *Church*, which be *Christians*, it is apparant from Gods Word in the fifth *Proposition* of the nineteenth *Article* afore-going; and the same do the *Churches* of God acknowledge a.

a Conf. Helv.

1. art. 20. & 2.

c. 19, 20. Basil.

art. 5. sect. 2.

Gal. art. 35.

Belg. art. 24.

August. art. 13.

Saxon. art. 12.

a D. Hieron. in

Epist. ad Aug.

de Hæres.

b D. August.

c 1 Cor. 15.

d Tertul. con-

tra Marc. lib. 4.

e Tertul. ibid.

f Origen. in

Luc. Hom. 14.

g Holinsh. Chr.

fol. 1299.

h Bulling. con-

tra Anabap.

lib. 2. cap. 1.

i H. N. 1. Ex-

hort. cap. 7.

k T. Aquinas,

1. 21. De ingr.

Relig. p. 119.

## Errors, and Adversaries unto this Truth.

This declareth us to be sound *Christians*, and

Not *Nazarens*, who were, with the *Jews circumcised*, and baptized with *Christians*, and so (as *Hierom* writeth of them)

were neither *Jews*, nor *Christians*.

Not *Manicheans*, which baptize not any b.

Not false *Christians* c, or *Marcionites* d, which did baptize

the living for the dead. Which *Marcionites* also denied *Baptism*

unto all married Persons, and baptized none, but persons single,

*Virgins*, *Widows*, and Women divorced from their Husbands e.

Not *Origenists*, who maintain a *Baptism* by fire; as also

that after the Resurrection of our Bodies we shall have need

of *Baptism* f.

Not of *Matthew Hamants* Opinion, ( that *Norfolk Here-*

*tick* ) which stood in it to the death, that *Baptism* is not ne-

cessary in the *Church* g.

Not *Anabaptists*, which number *Baptism* among things in-

different, and so to be used, or refused, at our discretion h.

Not *Familists*, which say, there is no true *Baptism*, but one-

ly among themselves i.

Not *Papists*, whoboth baptize *Bels*, and *Babels*, as afore

hath been shewed, Art. xxv. Prop. 10. and also make the vow,

and *Profession* of the *Monachal*, or life of a *Monk*, as good a

Token of *Christians*, as *Baptism* k.

## PROPOSITION II.

Baptism is a Sign, or Seal of the Regeneration, or New-Birth of Christians.

## The Proof from Gods Word.

Baptism by St. Paul is called the *Washing of the New-Birth* *a*, *a* Tit. 3. 5. by others the *Sacrament of the New-Birth*, to signifie how *b* See before, Art. they, which rightly (as all do not) receive the same *b*, are in- 25. Pr. 11. grafted into the Body of *Christ* *c*, as by a Seal be assured from *c* 1 Cor. 12. 13. God, that their sins be pardoned, and forgiven *d*, and them- *d* Act. 2. 38. selves adopted for the Children of God *e*, confirmed in the *e* Tit. 3. 5. Faith *f*, and do increase in Grace, by virtue of Prayer unto *f* Mar. 19. 16. God *g*. *g* Act. 2. 4. 42.

And this is the constant Doctrine of all Churches, Protestant, and Reformed *h*.

## The Errors, and Adversaries unto this Truth.

But no part of the true Church thinketh, as many old Hereticks, viz. that

The baptized by the Orthodoxal Ministers are to be rebaptized; as said the Novatians *a*.

Original sin is not pardoned in Infants, as said the Pelagians, because they have no such sin in them at all *b*.

Only sins past, and not sins future, or not yet committed, are by Baptism cleansed; as the Messalians held *c*.

Being once baptized, we can no more be tempted; as thought the Jovinians: which was the Error also of the Pelagians *d*.

The Baptism of Water is now ceased; and the Baptism of voluntary Blood by whipping is come in place thereof, without which none can be saved: as the Flagelliferans published *e*.

We also condemn the Opinion

Of the Russes, that there is such a necessity of Baptism, as

*a* Cyp. ad Job.

*b* D. August.

De pec. mer.

lib. c. 20.

*c* Theod. Di-

mid. cap. de

Bapt.

*d* Magd. Eccl.

Hist. Cent. 4.

c. 5. fol. 381.

*e* Gerfon. Tract

contra Flagel.

f Ruffia Com-  
mon-wealth,  
cap. 24. pag.  
98. b.

g Bannist. Er-  
rors, printed by  
T. Man.

h H.N. Evang.  
c. 16. sect. 5, 6.

i Alchemar.  
Concil. loc. pu.  
nan. loc. 131.  
k D. Tho. de  
sacr. Altaris.  
l Test. Rhem.  
An. Gal. 3. 27.

that all, that die without the same, are damned f.

Also of the *Bannisterians*, which say, that the Water at *Baptism* is not Holy in respect, that it is applied to an Holy Use; and that the ordinary, and common Washings among the *Turks*, and *Jews*, is the same to them, that *Baptism* is to us g.

Likewise of the *Family of Love*, which conceive basely of this *Sacrament*, calling it, in derision, *Elementish Water*; and of no better validity, or virtue, then common Water h.

Also the *Anabaptists*, who ascribe no more unto *Baptism*, then unto any other thing, civilly discerning one Man from another: and say, that the *Sacraments* of the *New Testament* are no Instruments to raise, or confirm Faith i.

And lastly of the *Papists*, who maintain, that

*Baptism* serveth to the putting away of *Original sin* only k.

*Baptism* bringeth Grace, even *ex opere operato* l.

### PROPOSITION III.

*Infants, and young Children, by the Word of God, are to be baptized.*

#### The Proof from Gods Word.

Although by expresse Terms we be not commanded to baptize young Children: yet we believe they are to be baptized, and that for these, among other Reasons:

1. The Grace of God is *Universal*, and pertaineth unto all: Therefore the Sign, or Seal of Grace is *Universal*, and belongeth unto all, so well young, as old.

2. *Baptism* is unto us, as *Circumcision* was unto the *Jews*: But the *Infants* of the *Jews* were circumcised: Therefore the Children of *Christians* are to be baptized.

3. Children belong unto the Kingdom of Heaven a, and are in the Covenant: Therefore the Sign of the Covenant is not to be denied them.

4. Christ gave in Commandment, that all should be baptized b, Therefore young Children are not to be exempted.

5. Christ

5. *Christ* hath shed his Blood as well for the washing away the sins of *Children*, as of the *elder* sort; Therefore it is very necessary, that they should be partakers of the *Sacrament* thereof.

All *Christian Churches* allow of the *Baptism* of *Infants* c.

*The Adversaries unto this Truth.*

Conf. Helv.  
1. art. 21, and  
2. c. 20. ar. 35.  
Belg. ar. 34.  
Aug. ar. 13.  
Saxon. ar. 13.  
Wittem. c. 10.  
Suev. c. 17.

The Premises declare, that

They slander us, which say, that all *Protestants* deny the *Baptism* of *Children* to be necessary, and this is *Runnagate Hill* s report a.

They err, which oppugne this Truth; as do many persons, but not after one, and the same sort. For

Some utterly deny, that *Infants*, or young *Children* are to be baptized: so did the *Pelagians* b, the *Heracleans*, and the *Henricians* c, and so do the *Anabaptists*, whereof said some, how *Baptism* is the invention of *Pope Nicholas*, and therefore naught d: others that *Baptism* is of the *Devil*; so thought *Melchior Hoffman* e, so also do the *Swermerians* (a *Sect* among the said *Anabaptists*) the *Servetians* g, and the *Family of Love*, which doth hold, that none should be baptized, until he be thirty years old.

Others refuse to baptize not all, but some *Infants*. So denied is *Baptism* by the *Barrowists* unto the seed of *Whores*, and *Witches* i; by the *Brownists* unto the *Children* of open sinners k; by the *Disciplinarians* unto their *Children*, which subject not themselves (as *Dudly Fenner* saith l) unto the *Discipline* of the Church, or obey not the *Presbyterial Decrees*.

a Hills, Quart.  
Reas. 14.  
b D. Aug. de  
Verb. Apost. de  
Bap. parv.  
c Mag. Ecclef.  
Hist. Cent. 12.  
c. 5.  
d Bulling. con-  
tra Anabap. l. 1.  
e Ib. l. 2. c. 13.  
f Althamer.  
Conciliat. lo-  
corum pug. loc.  
131.  
g Epist. Minist.  
Bern. in Calv.  
Epist. fol. 118.  
h Display. H.  
7. 2.  
i Bar. Disc. p. 9.  
k Giffords re-  
ply.

l *Sacramentorum autem primum pro natura sua administrari debet vel Infantibus, vel Adultis. Infantibus autem iis, qui sunt liberi eorum, qui sunt intra. Intra autem, qui Ecclesie et usque se subijciunt.* D. Fenner, l. 5. Theol. cap. ult.

Others allow the *Baptism* of *Infants*, yet think those *Infants* not lawfully baptized, which are baptized either by the now *Ministers* of the Church of England; as the *Brownists* do m R. A. Con- think m; or by *Protestant Ministers*, as the *Papists* are of minde, f. of Brow. p. 111.

minde, witness their rebaptizing of *Infants* in *France*, and in the *Netherlands* : or by *unpreaching Ministers*, as the *Disciplinarian Puritans* do hold o.

n See afore

Art. 5. Pr. 8.

o See Art. 26.

Pr. 1.

p Dec larent u-

binamlegerint,

tam necessario

esse copulandam

cælestis verbi

predicationem

Infans ad spergi

And others are of Opinion, that none are to be baptized, which believe not first.

Hence the *Anabaptists* ; *Infants* believe not : therefore be not to be baptized. Hence the *Lutherans* p ; *Infants* do believe : therefore to be baptized.

cum administratione sacramenti, ut nisi concio habeatur, renascentium lavacro non possit ? Querim. Eccl. p. 80. Heslus, de 600. ar. Pontif. lo. 16.

## ARTICLE XXVIII.

### Of the Supper of the Lord.

*The Supper of the Lord is not onely a Sign of the Love, that Christians ought to have among themselves, one to another ; but rather it is a Sacrament of our Redemption by Christs death. Insomuch, that to such, as worthily, and with Faith receive the same, the Bread, which we break, is partaking of the Body of Christ ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. 3 Transubstantiation ( or the change of the substance of Bread, and Wine ) in the Supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions. 4 The Body of Christ is given, and taken, and eaten in the Supper, onely after an heavenly, and spiritual maner : and the means, whereby the Body of Christ is received, and eaten in the Supper, is Faith. The Sacraments of the Lords Supper were not by Christs Ordinance reserved, carried about, listied up, or worshipped.*

*The*



*The Propositions.*

1. The *Supper* of the *Lord* is a Sign of the Love, that *Christians* ought to have among themselves.
2. The *Lords Supper* is a *Sacrament* of our Redemption by *Christ's* death, and to them, which receive the same worthily, by Faith, a partaking of the Body, and Blood of *Christ*.
3. The Bread, and Wine in the *Lords Supper*, be not changed into another substance.
4. The Body of *Christ* is given, taken, and eaten after an heavenly and spiritual, not after a carnal sort.
5. To reserve, carry about, lift up, or worship the *Sacrament* of the *Lords Supper*, is contrary to the Ordinance of *Christ*.

PROPOSITION I.

*The Supper of the Lord is a Sign of the Love, that Christians ought to have among themselves.*

The Proof from Gods Word.

**T**He *Supper* of the *Lord* is a token of the Love, that *Christians* ought to have among themselves. For which cause it is called the *Lords Table* a, the *Lords Supper* b, a *Communion* c of the Body of *Christ*; and they, that partake thereof, though they be many, yet are but one *Bread*, and one *Body* c. This is the Doctrine of all *Christian Churches* d.

a 1 Cor. 10. 21.  
b 1 Cor. 11. 20.  
c 1 Cor. 10. 16,  
17.  
d Conf. Helv.  
2. cap. 21.  
Basil. ar. 6. Bo-  
hem. c. 13.  
Belg. ar. 35.  
Saxon. ar. 14.  
Suev. c. 18.  
a Holin. Chron.  
the fol. 1199.

*The Errors, and Adversaries unto this Truth.*

So think not those men, who either, with *Heretick Hamant*, deny the use of the *Lords Supper* to be necessary a, or with

the *Rhemists* rail on it, and the *Protestants*, that use the same, calling it, *A prophane, and detestable Fable, The Cup of Devils* b.

b Test. Rhem.

An. 1 COR. 10.

21.

## PROPOSITION II.

*The Sacrament of the Lords Supper is a Sacrament of our Redemption by Christs death, and to them, which receive the same Worthily, by Faith, a partaking of the Body, and Blood of Christ.*

### The Proof from Gods Word.

*The Sacrament of the Lords Supper is to all Christians a Sacrament of our redemption by Jesus Christ. For*

*This is my Blood of the New Testament, which is shed for many, for the remission of sins a; this is my Body, which is given for you, &c. This Cup is the New Testament in my Blood, which is shed for you; saith our Savior b.*

*And to such, as receive the same worthily c, and by Faith d, it is the partaking of the Body, and Blood of Christ e.*

*This is a Truth openly both maintained, and testified by the neighbor Churches f.*

17. f Conf. Helv.

1. ar. 22, & 2.

c. 21. Basil. ar.

6. Bohem. c.

13. Gal. ar. 37.

Belg. ar. 35.

Aug. touch.

the Maf. ar.

1, 3. Saxon. ar.

1, 3. Wittemb.

c. 19. Suev. c. 19

a Leon. Ramf.

Conf. an. 1580

b Theodoret.

Ecclef. Hist.

### *Errors, and Adversaries unto this Truth.*

*Diversly hath this Proposition been opugned. For Some, either denying, or not acknowledging the benefit of so heavenly a Sacrament, do say, how*

*It is to be received onely for obedience sake to the Princes commandment, but is of none effect to the perfect ones. An Opinion of the Families a.*

*It doth neither good, nor hurt to the receivers. The Messalians Error b.*

*It doth much hurt, and no good, to participate the Lords Supper*

Supper among Protestants, say the Papists c.

It is no Sign assuring us, that all our sins through Christ are pardoned. For onely venial, and mortal Sins are thereby remitted d, and we must alwaies doubt of the forgiveness of our sins e; say the Papists.

Others do teach, that

It can profit such, as have no Faith, as Babes, and Infants; in which Errors be the Russians f: yea the dead Bodies of Men g.

It can benefit such as receive it not at all, if on their behalf it be administred; as Persons absent, upon the Seas, in the Wars, yea, and dead, and present too, when yet they participate not, but the Priest for them. These Errors the Papists defend.

### PROPOSITION III.

The Bread, and Wine in the Lords Supper, be not changed into another Substance.

### The proof from Gods Word.

Transubstantiation, or the change of the substance of Bread, and Wine in the Supper of the Lord, we do utterly deny; and the Reasons moving us thereunto are, for that it is repugnant to the plain words of the Scripture. For,

I will not drink henceforth of this fruit of the Vine, saith our Savior Christ a. Which fruit had it really been either the Blood, or, by way of concomitance, the very Body, and Blood of Jesus Christ, then our Lord had eaten himself, which is not onely blasphemous to be spoken, but also impossible to be done, and directly against the Word of God, where commandment is often given, that the Blood with flesh (not of Beast, much less of Man) must not be eaten b.

The Heaven must contain Jesus Christ, untill the time, that all things be restored, saith St. Peter c. If Christ therefore corporally, according to his Humanity, be in Heaven, then is he not

c What can the Protestant Churches afford you, &c. the Communion? O poisoned Cup! better it were for you to eat so much Rats-bain, then that polluted Bread: and to drink so much Dragons Gall, or Vipers Blood, then that sacrilegious Wine. Garnish of the Soul, &c. printed at Antwerp, anno 1569. by Joach. Tro. d Catech. Trid.

e Conc. Trid. Sess. 6. Can. 9. f Al. Guag. De Rel. Mosc. p. 168. g Conc. Cathag. 3. Can. 6.

a Mat. 26. 29. Mar. 14. 25.

b Gen. 9. 4. Lev. 17. 14. c Acts 3. 21.

in the *Sacrament*.

1<sup>st</sup> Cor. 11.  
26.

*As often as ye shall eat this Bread (not Christ his real Body) and drink this Cup (not the real Blood of Christ,) you shew the Lords death till he come; saith St. Paul d. Therefore he is not come; which he must be, being under the forms of Bread, and Wine.*

*Transubstantiation* besides overthroweth the nature of the *Sacrament*. For where there is no *Element*, there can be no *Sacrament*. Because Gods Word, coming unto the *Element*, maketh a *Sacrament*.

Finally it hath been the occasion of much *Superstition*, and *Idolatry*. For from hence proceeded the *Reservation* of the *Transubstantiated Bread* for sundry *superstitious* purposes: hence the *Adoration* of the *Bread*, even as God himself, and that both of *Priest*, and *Peopls*: hence the carrying about, in pompous *Procession*, of the *Wafers-God*; and hence the *Popish Feast* called *Corpus-Christi-day*.

The right consideration hereof hath moved all the *Churches Reformed* to shew their detestation hereof, both by their *Sermons*, and *Writings* e.

c Conf. Helv.  
2. ar. 22. & 2.  
e. 22. Basil. ar. 6.  
Witt. c. 29.

*The Adversaries unto this Truth.*

Abominable therefore be the *Popish Errors*, viz. that

In the *Eucharist* there is not the Substance of *Bread*, and *Wine*; but onely the meer *Accidents*, and *Qualities* a.

a Conc. Trid.  
Sels. 3. Can. 3.

*Substantially*, and really the *Body* and *Blood*, together with the *Soul*, and *Divinity* of our Lord *Iesus Christ*, and therefore whole *Christ* is contained in the *Sacrament Eucharistical* b.

b Test. Rhem.  
Annot.

Under each kinde, and under every part of each kinde severally, whole *Christ* is comprised c.

Mat. 26. 6.

c Conc. Trid.  
Sess. 3. Can. 2.

After the *Consecration* in the wonderfull *Sacrament* of the *Eucharist*, the *Body*, and *Blood* of our Lord *Iesus Christ* is; and that not onely in the *use*, while it is taken, but afore also, and after in the *Hosts*, or *Consecrated pieces*, reserved, or remaining after the *Communion* d.

Vaux, Cat. c. 4.

d Conc. Trid.  
Sess. 3. Can. 4.

In

In the Holy Sacraments, Christ, the onely-begotten Son of God, is to be adored with the worship of *Latria* e.

Marcus also, that detestable Heretick, held, that the *wine* of the Lords Supper was converted into *Blood* f.

e Conc. Trid. Sess. 3. Can. 5.  
f Epiphani. Hæret. 34.

# PROPOSITION IV.

The Body of Christ is given, taken, and eaten after an heavenly, and spiritual, not after a carnal sort.

## The proof from Gods Word.

The regenerate have in them a double Life, one carnal, the other spiritual.

The Life carnal, and temporary, they brought with them into this World: the spiritual was given unto them afterward in their second Birth through the Word a.

a 1 Pet. 1. 19.  
b Joh. 6. 31.

The Life carnal, and corporal is common to all men b, good, and bad, and is maintained, and preserved by earthly, and corruptible Bread, common also to all, and every man: the Life spiritual is peculiar onely to Gods Elect; and is cherished by the Bread of Life, which came down from Heaven, which is Jesus Christ, who nourisheth, and sustaineth the spiritual Life of Christians, being received of them by Faith c.

c Joh. 6. 35.

Which spiritual Bread that he might the better represent, he hath instituted earthly, and visible Bread, and wine, for a Sacrament of his Body, and Blood. Whereby he doth testify, that as verily, as we receive the Bread with the Hands, and chew the same with the Teeth, and Tongue, to the nourishing of this Life temporal: even so by Faith (which is in place of Hands, and Mouth to the Soul) we verily receive the true Body, and the true Blood of Christ, our onely Savior, to the cherishing of the spiritual Life in our Souls.

d Conf. Helv. 1. art. 22. & 23.  
e 22. Basil. ar. 6. Bohem. c. 13.  
f Gal. art. 36.  
g Belg. art. 35.

And herein there is a goodly consent with the most of the Reformed Churches, and us d.

## The Adversaries unto this Truth.

*a* Aliqui uer-  
untur fugi-  
mus, sed in co-  
as

gnatum delabi-  
mur

on. pani, & i  
vino substanti-

am equidem re-  
linquendo, sed

corporale Chri-  
sti corpus ita

coadunando,  
ut substantia

substantiam  
vel localiter,

vel definitive,  
vel repletive,

vel omnibus  
istis modis si-

mul contineat:  
quod ipsum

profecto nil est  
aliud, quam

Transubstantiationis quoddam quasi involu-  
crum, &c. Jexler. De diutur. bellis Eu-  
char. p. 18. b After Consecration there is neither Bread, nor Wine, left in this Sacrament: faith

Vaux in his Catech. By the virtue of the words of Consecration, the substance of Bread is turned,  
and changed into the very Body of Christ: and the substance of Wine is turned into the

Blood of Christ, the Holy Ghost working by a Divine Power. So that Christ is wholly under  
the form of Bread; and in every part of the Host, being broken, Christ is wholly. Also under the

form of Wine, and every part thereof, being separated, Christ is wholly. Canis. Catech. c. 4.

Romanenses introduxerunt istos errores, vos (Lutherani) t. 1. c. 5. ejus sororem, & pluri-

morum errorum matrem, &c. Jexler. De diutur. bellis Euchar. p. 31. b.

Joyntly we withstand the Adversaries thereof whosoever;

The *Capernaïtes*, which thought the Flesh of our Lord might be eaten with corporal Mouths.

The *Synusists*, or *Ubiquitaries* a, which think the Body of Christ is so present in the *Supper*, as his said *Body*, with *Bread*, and *Wine*, by one, and the same Mouth, at one, and the same time, of all, and every Communicant, is eaten *corporally*, and received into the Belly.

The *Metusists*, and *Papists*, which believe, the Substance of *Bread*, and *Wine*, is so changed into the Substance of Christ his *Body*, as nothing remaineth but the *real Body* of Christ, besides the accidents of *Bread*, and *Wine* b.

The *Symbolists*, *Figurists*, and *Significatists*, who are of opinion, that the Faithfull at the *Lords Supper* do receive nothing but *naked*, and *bare Signes*.

## PROPOSITION V.

To reserve, carry about, lift up, or worship, the Sacraments of the Lords Supper, is contrary to the ordinance of Christ.

## The Proof from Gods Word.

The true, and lawful use of this Sacrament hath been afore set down.

down. And therefore it may suffice us to be remembred, how the *Lords Supper* was ordained, that the *Bread* should onely be broken, and eaten *a*, the *Cup* should onely be given, and drunken *b*, and all this is done in remembrance of *Christ c*.

And so also testifie the *Churches Reformed d*.

*The Adversaries unto this Truth:*

But, contrary to the institution of *Christ*, the *Papists* abuse this Holy *Sacrament*. For

They reserve the same: and not onely so, but take it to be a Catholick, a pious, and necessary *Custom*, so to reserve it *a*. And besides, they think every piece, and particle of the *Sacrament* so reserved, is the very *Blood of Christ b*.

They carry it about, both unto *sick folks*; hence saith the *Festival c*, As often as any man seeth that body at *Mus*, or born about to the sick, he shall kneel down devoutly, and say his *Pater noster*, or some other good Prayer in worship of his *Sovereign Lord d*:

And also through *Cities*, and *Towns*. For whensoever the *Pope* goeth any journey, the *Sacramental Bread* is carried before him on an ambling *Jennet*; as the *Persian Kings* have before them carried their *Orsmada*, or *Holy Fire d*.

In *Spain*, even at this day, in the time of the Peace between the two mighty *Kings of Great Britain*, and *Spain*, those *English* men, as meeting the *Sacrament* in the *Streets*, will neither do reverence thereunto, nor go aside, nor turn into some house, do fall into the danger of the not *holy*, but *bloody Inquisition e*.

They worship it, and for the same have ordained a certain set, and solemn *Feast*, called *Corpus-Christi-day*, on which the *Sacrament* is born about, lifted up, and most idolatrously adored *f*.

neck a little *Bell*, accompanied with the *scum*, and baggage of the *Roman Court*. Thither go the *Dishes*, and *Spits*, old *Shoes*, *Caldrons*, and *Kettles*, and all the *Scullery* of the *Court*, *Whores*, and *Jesters*. Thus the *Sacrament* arriveth, with this honourable *Train*, to the place whither the *Pope* is to come: it there awaiteth his coming. And when the *Master* is known to approach near the people, it goeth forth to receive him. So *Cypr. Valera*, a *spaniard*, in his *Treatise of the Pope, and his Authority*, p. 17. c. Act: of the Peace, &c. anno 1604, art. 2. in the end touching a *Moderation*, &c. f. Conc. Trid. Sess. 3. Can. 3.

*a* Mat. 26. 26.  
Mark 14. 22.  
Luke 22. 19.  
*1* Cor. 10. 16.  
11. 24.  
*b* Mat. 26. 27.  
Mar. 14. 23.  
Luk. 22. 17.  
*1* Cor. 11. 25.  
*c* Luk. 22. 19.  
*1* Cor. 11. 24, 25.  
*d* Conf. Helv. 2. c. 21. Basil. art. 6. Bohem. c. 13. August. de Missa, art. 1. Saxon. art. 14. Witt. c. 19. *a* Conc. Trid. Sess. 3. Can. 6. *b* Ibid. Can. 4. *c* Festival, 4. Sermons, fol. 196. b. *d* See Cerem. Pontif. lib. 1. When the *Pope* goeth from one people to another, he sendeth before him, yea, and sometime a day, or two daies journey, his *Sacrament* upon an *Horse*, carrying at his



## ARTICLE XXIX.

Of the wicked, which do not eat the *Body*, and *Blood* of *Christ*, in the use of the *Lords Supper*.

*The wicked, and such as be void of the lively Faith, although they do carnally, and visibly press with their teeth (as St. Augustine saith, the Sacrament of the Body, and Blood of Christ; yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat, and drink the Sign, or Sacrament of so great a thing.*

## The Proposition.

*The wicked, and such as be void of a lively Faith, do not eat the Body, nor drink the Blood of Jesus Christ, in the use of the Lords Supper.*

## The Proof from Gods Word.

**S**aint *Paul* doth shew, how the *Supper* of the *Lord* is received of some worthily, which do examine, and judge themselves *a*, and discern the *Lords Body* *b*, as also do abstain from the Table of *Devils* *c*. How these do participate of the *Body*, and *Blood of Christ*, it hath already been shewed in the last-mentioned *Article, Prop. 4.*

*a* 1 Cor. 11. 28.

*b* Ibid. 29.

*c* 1 Cor. 10. 31.

*d* 1 Cor. 11.

28, 29.

*e* Ibid. 30, 31.

*f* Ibid. 29.

*g* 1 Cor. 10. 21.

Again, of others the same is unworthily received *d*; that is to say, which do not examine themselves, nor judge *e*, neither discern the *Lords Body* *f*, and do communicate at the Table of the *Lord*, and at the Table of *Devils* *g*. These may receive the *Sacrament*, but not the *true Body of Christ*. The Reasons be; for that

They

They lack the *Wedding-garment* h, which is Faith, and the righteousness of *Christ*. h Mat. 22. 12,

They are no Members of the *true Church*, the Head where-  
of is *Jesus Christ* i. i Ephes. 4. 15,  
6.

They have no promise of heavenly refreshing, because they  
are without a lively Faith k. k Joh. 6. 35.  
l 1 Cor. 11. 27.

Therefore they procure unto themselves most heavy punish-  
ments l, as Diseases, Death, Guiltiness of the Body, and Blood  
of *Christ*, and therewith Damnation. m Conf. Helv.  
in the Declar.  
of the Lords  
Supper.  
Helv. 2. c. 21.  
Basil. ar. 6. Bo-  
hem. c. 13. Gal.  
ar. 37. Belg. art.  
37.

Of this judgment be other *Churches Christian*, and *Refor-*  
*med besides us.*

*Errors, and Adversaries unto this Truth.*

The Adversaries of this Doctrine are

The *Ubiquitaries*, both *Lutheran*, and *Popish*: they saying, a *Sturmius*,  
the very *Body of Christ*, at the *Lords Supper*, is eaten as well  
of the *Wicked* as of the *godly* a; these affirming, that all *Comm-*  
*nicans*, *bad*, and *good*, do eat the *very*, and *natural* *Body of*  
*Christ Jesus* b: they saying, that the *true*, and *real* *Body of*  
*Christ*, in, with, under the *Bread*, and *Wine*, may be eaten,  
chewed, and digested even of *Turks*, which never were of the  
*Church* c, and these maintaining, that under the form of *Bread*,  
the same *true*, and *real* *Body of Christ* may be devoured of  
*Dogs*, *Hogs*, *Cats*, and *Rats* d. a *Sturmius*,  
Anti-Pap.  
4. par. 1. p. 58.  
b Test. Rhem.  
Annot. 1 Cor.  
11. 27.  
c So reporteth  
*Sturmius* in  
his Anti-Pap. 4  
par. 2. pag. 106.  
d *Alex. Hales*  
par. 4. q. 44. &  
D. Thom. par.  
5. q. 8. art. 3.

ARTICLE XXX.

Of both kinds.

*The Cup of the Lord is not to be denied to the Lay-people:*  
*for both the parts of the Lords Sacrament, by Christs Ordi-*  
*nance, and Commandment, ought to be ministered to all Chri-*  
*tian men.*

*The*

## The Proposition.

*a* Mat. 26. 26. *The people must be partakers not onely of the Bread, but also*  
*Mark 14. 22. of the Wine, when they approach unto the Lords Table.*

*Luk. 22. 19.*  
*1 Cor. 10. 16.*

*11. 23, 24.*

*b* Mat. 26. 23.

*Mar. 14. 23.*

*Luk. 22. 20.*

*1 Cor. 10. 16.*

*11. 25.*

*c* Conf. Helv.

*1. ar. 22. & 2.*

*c. 21. Bohem.*

*c. 13. Gal. art.*

*36, 38. Belg. ar.*

*35. August. de*

*Missæ, art. 1, 2.*

*Saxon. 15.*

*Wittemb. c.*

*19. Suev. c. 18.*

## The proof from Gods Word.

**O**ur Lord, and Savior *Christ* hath so instituted his *Supper*, as he will have not onely the *Bread*, but also the *Cup* to be delivered unto all *Communicants*. So finde we in the Word of God, namely,

That the *Bread* must be given to *All*, and eaten of *All a*.

The *Cup* is to be given to *All*, and to be drunken of *All b*.

Hereunto subscribe the *Churches c*.

## The Adversaries unto this Truth. 3

*a* Gal. 3. 15. *Though it be a Mans Covenant, yet when it is confirmed, no man doth abrogate, or addeth any thing thereunto a. What impiety then, yea, what impiety do they shew, which alter this Ordinance of God?*

*b* Epiphan.

*c* Philastrius.

*d* August. de

*Heret.*

*e* J. Faber de

*Rel. Moscov.*

*f* Epiphan.

*g* Theodoret.

*h* Epiphan.

*i* Leo, Ser. 4.

*Quadrages.*

*k* Conc. Trid.

*Sess. 4. Can. 1.*

*& Sess. 21. Can.*

*1, 2, 3.*

*l* Centura Co-

*lon. pag. 289.*

Some, by adding thereto: so added was unto the *Bread* *Cheese* by the *Artotarites b*; *Blood* by the *Cataphrygians c*; the *Seed of Man* by the *Manichees d*; unto the *Wine* warm *Water* by the *Moscovites e*.

Some, by taking there-from: so the *Encratites f*, the *Tairans g*, the *Severians h*, use no *Wine* at all; the *Manichees* do minister onely the *Bread i*, the *Papists*, though they use both kindes, yet they always deny the *Cup* unto the *People*, and unto *Priests* also, when they say not *Masse k*, affirming, that

The *People*, participating of the *Cup*, thereby perceive no fruit of *spiritual comfort*; but receive to themselves *damnation l*.

It is not by Gods, but Mans Law, that *Lay-persons* communicate

municate, either in both kinds, or in one m.

m Ibid. p. 283.

Notwithstanding, that *Christ* instituted the *Sacrament* to be received under both kinds, and the *Primitive Church* accordingly did so administer the same: *Hoc tamen non obstante*, yet this notwithstanding, it is to be taken of the *Laity* but under one kinde n.

n Conc. Constantin. Sess. 13.

o Surius, Comment. an. 1501.

pag. 31.

p Catech. Trid.

Some, by confounding the *Elements*. So the *Moscovites* do mingle *Bread*, and *Wine* together o: and the *Papists* make a mixture of *Wine*, and *Water*, maintaining, that *Water* must be mix'd with *Wine* at the Consecration of the *Blood* p: and then that mixture of *Water* with *Wine* without sin cannot be omitted q.

q Ibid.

Some, by changing the *Elements*. So the *Aquarians*, and the *Hydroparastites*, for *Wine*, administered, and gave *Water* unto the people r.

r Theodoret.

## ARTICLE XXXI.

Of the one Oblation of *Christ* finished upon the *Cross*.

The offering of *Christ* once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original, and actual: and there is none other satisfaction for sin, but that alone. Wherefore, the Sacrifices of *Masses*, in the which it was commonly said, that the *Priests* did offer *Christ* for the quick, and the dead, to have remission of pain, and guilt, were blasphemous Fables, and dangerous Deceits.

A a

The

## The Propositions.

1. The Blood of *Jesus Christ* once shed for mankind upon the *Cross* is a perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world.

2. *Sacrifices* of the *Mas*s are most blasphemous Fables, and dangerous Deceits.

## PROPOSITION I.

*The Blood of Jesus Christ once shed for mankind upon the Cross is a perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole World.*

## The Proof from Gods Word.

**O**F the benefits redounding unto mankind by *Christ* his offering up of himself upon the *Cross*, we have in sundry places afore a spoken, and by the Word of God proved him to be the perfect *Redemption* b, *Propitiation* c, and *Satisfaction* d, for all the sins of the whole world, both *original*, and *actual*.

Hereunto the *Churches* of God bear witness a.

## The Errors, and Adversaries unto this Truth.

Hereby it is evident to the eyes of all godly persons, that accused be the Errors of them, which do affirm, that

From the beginning of the world, untill the fifteenth year of the *Emperour Tiberius*, none at all were saved. The Error of *Manes* the Heretick a.

Mans Body is not capable of Happiness, but the Soul onely; and yet no Souls shall be saved, but their own: said the *Marcionites* b.

All Men, and Women, that sin after *Baptism*, are undoubtedly damnaed. In this Error were the *Montanists* c, and the *No-*  
vations d.

- a See Art. 1.  
Pr. 4. Art. 22.  
Pr. 1, 2. Art. 20.  
Pr. 2.  
b Act. 20. 28.  
Rom. 5. 6, & c.  
Gal. 3. 13.  
1 Cor. 6. 28.  
1 Pet. 1. 18, 19.  
c Act. 10. 43.  
Rom. 3. 25.  
Heb. 9. 12, & c.  
28. 1 Joh. 2. 2.  
1 Joh. 4. 10.  
d Joh. 1. 29.  
1 Pet. 3. 18.  
1 Joh. 1. 7.  
e Conf. Helv.  
1. art. 11. &  
2. cap. 11, 15.  
Basil. art. 4. Bo-  
hem. c. 6. Gal.  
art. 13, 16, 17.  
Belg. art. 20, 22.  
Aug. art. 34.  
Saxon. art. 3.  
Wittemb. c. 23.  
5. Suev. c. 2, 3.  
a Epiphani.  
b D. Iren. l. 1.  
c. 29.  
c D. Hieron. ad  
Marcel. l. 2.  
d D. Cyr. lib.  
4. Epist. 2.

*Our Salvation is of our selves;* so said *Melchior Hoffman*, an *Arch-Heretic* e.

Man is restored to *Grace of Gods meer Mercy*, without the means of *Christs Blood*, *Death*, and *Passion*. One of *Matthew Hamans* blasphemous Assertions f.

The *Savior of Men* is *Iesus Christ*, a *Man*, and came into the world to save no *Women*, but *Men*, say some *Papists* g, and redeemed the superior World onely, which is *Man*, said *Postellus* the *Jesuite* h: and yet not all *Men* neither; for *St. Francis* hath redeemed so many, as are saved since his daies, say the *Franciscan Friars* i.

The *Savior of Women*, from her time till the end of the world, is *St. Clare*, affirm some k: other *Papists*, as *Postellus* laith, it is one *Mother Jane* l.

The *Savior of Men*, and *Women*, is *St. Mary* through her *Virginity*, say some m; is *St. Christina*, by her *Passion*, say other *Papists* n.

There is no sufficient *Sacrifice* yet offered for the sins of the World. One of *Kets* Errors.

*Christ* hath satisfied, and was offered onely for *original sin*; an Error of *Thomas Aquinas*.

Sins *actual*, and *venial*, are taken away by *sacred Ceremonies* o, by a *Bishops Blessing* p, by a *Priests Absolution* q.

Sins *actual*, and *mortal*, be remised by a *Pardon* from some *Bishop*, or from the *Pope of Rome* r.

## PROPOSITION II.

The *Sacrifices of the Mass* are most blasphemous *Fables*, and dangerous *Deceits*.

The *Papists* deliver how the *Mass* is a *Sacrifice* a, a *Sacrifice propitiatory* b, a *Sacrifice propitiatory for the quick*, and *the dead* c, the same propitiatory *Sacrifice*, that was offered by *Christ* himself upon the *Cross* d.

A *Sacrifice*, in which, by virtue of a few, even five words

A a 2

(mum-

e Bulling. contra Ansbap. l. 2. c. 13.

f Holins. Chr. fol. 1299.

g Dial. of Dives, & Paup. 6. com.

h Jesuites Catech. 1. 8. c. 10.

p. 28. b.

i Conf. S. Fran. k P. Mornæus, Tract. De Eccl.

c. 9.

l Jesuits Catech. 1. 8. c. 10.

m Dial. of Dives, & Paup. 6. com. c. 10.

n Dionys. Car. de 4. Hom.

Novis. art. 50.

o Test. Rhem. Annot. marg.

p. 258.

q Ibid. Annot. Mar. 19. 12.

r Vaux Catech. c. 4.

r See Art. 22. Pr. 2.

a Test. Rhem. Ann. Mat. 24.

b 15.

c Conc. Trid. Sess. 22. Can. 3.

d Cat. Trid. de S. Euch.

e Con. Trid. 1. ibid.

f Catech. Trid. ibid.

e Conc. Trid. ( mumbled by a Priest ) *Christ*, even that *Christ*, which hung  
 f Conc. Trid. upon the *Cross*, is contained e.

Sel. 22. Can. 3. A *Sacrifice*, serving for all Persons, quick, and dead, to purge  
 b Howl. 7. Rea. them from their sins, to ease them of their pains, to satisfy for  
 g Conc. Trid. their punishment f, and for all necessities corporal, and spiri-  
 Sel. 21. Can. 3. tual g.

Sel. 22. Can. 5. A *Sacrifice propitiatory* of *Iesus Christ* really offered to  
 i Ib. Sel. 3. God the *Father*, and that often, in the honour of dead  
 Can. 5. *Saints* h.

& Albert, Mag. A *Sacrifice*, wherein *Christ* is so gloriously, as it is to be ado-  
 de Sacr. Euch. red, even with *divine Worship*, both of *Priest*, and *People* i.

Howl 7. Reas. A *Sacrifice meritorious* to all men, for whom it is offered, al-  
 l Thou shalt though they be not *living*, but *dead*; not *present*, but *absent*;  
 not bow to not endued either with *zeal*, or *knowledge*, but quite destitute  
 them, nor of *Faith*; and that *ex opere operato* k.

Exod. 20. 5. m By his own  
 Blood entred Hereby are we to note, first *blasphemous Fables*. For  
 he in once un- It is a *Fable*, that the *Mass* is a *Sacrifice*, and that *propitia-*  
 to the holy iory: a *Fable*, that a few words of a *Priest* can change *Bread*  
 place, &c. into a *living Body*, yea, many *Bodies* with their *Souls*; and that  
 Hebr. 9. 12, of *Iesus Christ*, *God* and *Man*: a *Fable*, that one, and the same  
 &c. He was *Sacrifice* is offered in the *Mass*, which was offered on the  
 once offered; *Cross*: a *Fable*, that the said *Mass* is any whit profitable for  
 Ib. 28. the *quick*; much less for the *dead*.

Hebr. 7. 27. Next, *dangerous Deceits*. For hereby men are to believe,  
 o Without that

shedding of *Creatures* may be adored; contrary to *Gods Word* l.

Blood is no re- *Christ* is often offered; contrary to the *Scripture* m.

9. 22. The *Priest* offereth up *Christ*; contrary to the *Scripture* n.

p It is appoint- *Sins* be forgiven without *Blood*; contrary to the *Scripture* o.

ed unto men, *Christ* died but once, but dieth daily; contrary to the *Scripture* p.

that they shall *Faith* is not necessary in *Communicants*; contrary to the

once dye; Hebr. *Scripture* q.

9. 27. *We* are to adore *Christ*, as alwaies *present*, contrary to the

q Without *Scripture*, where we are taught to remember him *absent* r.

Faith it is un- *The favor of God* by *Mony* may be purchased from a *Priest*;

possible to *con-*

please God; *con-*

Hebr. 11. 6, *con-*

r Luk. 22. 19, *con-*

i Cor. 11. 25, *con-*



contrary to the Scripture<sup>s</sup>.

All which their Fables, and Deceits do tend to the utter abolishing of true religion. Therefore justly have we, and our godly Brethren abandoned the *Mas*s.

Accursed then stand those *Papists* before God, which take the *Mas*s to be the *Sacrifice of Christs Body*, and Blood, and the onely Sovereign Worship due to God in his Church.

f1 Pet. 1. 18,  
19.  
† Conf. Helv.  
1. art. 22. & 2.  
c. 20, 21. Basil.  
art. 6. Bohem.  
c. 13. Belg. art.  
35. Aug. de  
Mistis, art. 13.  
Saxon. art. 14.  
Wittenb. c. 7.  
19. Suev. c. 19.  
4 Conc. Trid.  
Sess. 6. Can. 2. &  
Catech. Trid.  
de S. Euchar.  
x Test. Rhem.  
Annot. Mat.

## ARTICLE XXXII.

### Of the Marriage of Priests.

*Bishops, Priests, and Deacons* 1. are not commanded by Gods Law, either to vow the estate of single life, or to abstain from Marriage: therefore it is lawful also for them; 2. as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godlines.

#### The Propositions.

1. By the Word of God it is lawful for *Bishops*, and all other Ecclesiastical Ministers, to marry at their own discretion.

2. It is lawfull by the Word of God for all *Christian Men*, and *Women*, to marry at their own discretion in the fear of God.

#### PROPOSITION I.

By the word of God it is lawful for *Bishops*, and all other Ecclesiastical Ministers, to marry at their own discretion.

## The Proof from Gods Word.

**N**either the Single, nor the Wedded life is enjoyned any man, much less any Calling of men by the Word of God. And that Ecclesiastical Ministers in particular may marry, it is evident both from the Old, and the New Testament.

From the Old Testament, both by the Commandments given unto the *Priests* for the choice of their Wives *a*, and by the examples also of religious *Priests*, as *Aaron b*, *Eli c*, *Zacharias d*, &c. and Prophets, which were all married, as it is thought, except *Jeremy*.

From the New Testament, by the words of *St. Paul*, who saith, *A Bishop* must be the Husband of one Wife, one, that hath children under obedience *e*. An *Elder* must be unreprouable, the Husband of one Wife, having faithful children *f*, *Deacons* must be the Husbands of one Wife, and have Wives, that be honest, not evil speakers, &c. *g*. and by the example of *Peter h*, *Pauli*, yea of the Apostles *k*, who were all married men, *John the Evangelist* onely except, as some think.

All sincere Churches, and Professors subscribe hereunto *l*.

*Adversaries unto this Truth.*

And none of Gods Churches, or people be of the minde

Either of the *Vigilantians*, that all, and every one of the *Clergy* is necessarily to marry, or not to be admitted for a Minister *a*.

Or of the *Jovinians*, whose Elect *Priests* might not mar-

*a* D. Hier. advers. Vigil.  
*b* D. Aug. epist. 74.

*c* Major. Clyp. milit. Eccles.  
*d* Test. Rhem. Annot. marg. p. 571.

ry *b*. Or of the *Papists*, who teach, that

From the Apostles time it was never lawfull for *Priests* to marry *c*.

The three Orders of *Deacons*, *Sub-Deacons*, and *Priests* are bound not to marry *d*.

After

After Orders to marry, it is not lawful e; it is to turn back e Ibid. An. 1  
unto Satan, an Apostasy f. Tim. 3. 2.

None may be a Priest, though he will vow a single life, if he f Ibid. An. 1  
have been a married man g. Tim. 5. 15.

For a Priest to play the Whore-master, it is less offence, then g Ibid. An. 1  
to take a Wife. This was the Speech of Cardinal Campeius h. Tim. 3. 2.  
And most famous is the Romish Clergy for their unclean, and 1 Tim. 5. 9. 1. 4.  
uncontinent life. Hence written is it

Of Pope Paul the Second,

*Anxia testiculos Pauli nē Roma requiras :*

*Filia huic nata est; hac docet esse marem.*

Of Pope Innocent the Eighth,

*Bis quatuor Nocens genuit puellulos,*

*Totidem sed & Nocens genuit puellulas.*

*O Roma, possis hunc merito dicere Patrem.*

Of Pope Alexander the Sixth,

*Non spado Alexander fuerat, Lucretia nempe*

*Illius conjux, nata, nūrusque fuit.*

Of the Priests,

*Multi vos Sanctos, multi vos dicere Patres*

*Gaudent, & vobis nomina tanta placent :*

*Ast ego vos Sanctos non possum dicere; Patres*

*Possum, cum natos vos genuisse sciam.*

Of the Jesuits,

“With Women ye lye not, but with Males rather,

“Speak Jesuit, how canst thou be a Father? &c. i.

i Jesuits Car.

2. B. cap. 5. p.

m 4. b.

## PROPOSITION II.

*It is lawfull by the Word of God for all Christian Men, and Women, to marry at their own discretion, in the fear of God.*

The Proof from the Word of God.

The Spirit of God saith unto Men, and Women in all ages.

1 Gen. 1. 27.

28.

Bring forth fruit, and multiply, and fill the earth a.

Marriage.

Marriage is honourable among all men, and the bed undefiled *b*.

*b* Heb. 13. 4.

To avoid fornication, let every Man have his Wife, and every Woman have her Husband *c*.

*c* 1. Cor. 7. 2.

*d* Ibid. 9.

If they cannot abstain, let them marry *d*.

Notwithstanding, in saying, that *Christians* may marry at their discretion, the meaning is not, that any may marry, if they think good, either within the degrees of Kindred, and Affinity, prohibited by wholesome Laws; or without the consent of Parents, or of others in the room of Parents, if they be under tuition; or to other ends then God hath prefixed.

*e* Conf. Helv.

1. art. 37. & 2.

c. 29. Bohem. c.

19. Gal. ar. 24.

Aug. de abus.

ar. 4. 5. Saxom.

ar. 18. Witt.

c. 21, 26.

Suev. c. 22.

*a* Heyd. de De-

scrip. urbis

Hierosol. l. 3.

*b* D. Iren.

*c* August. de

Hæres.

*d* Leg. Epist.

93. c. 7.

*e* Euseb.

*f* Epiphan.

*g* Philastr.

*h* Epiphan.

*i* Test. Rhem.

Annot.

1 Tim. 5. 6.

*k* See above Art.

25. Pr. 8.

1 Magd. Eccl.

Hist. Cen. 12.

cap. 25.

*m* D. August.

de Hæres.

*n* D. Iren.

*o* Hist. D.

Georgii.

So testify with us the *Reformed Churches* *e*.

### *Errors, and Adversaries unto this Truth.*

Greatly hath this truth been crossed, and contradicted. For

Some leave it not to men, and womens discretion, but compel them, whether they will, or not, to marry: so did the *Offenes* *a*.

Some utterly do condemn marriage, as did the *Gnosticks* *b*, the *Hieracites* *c*, the *Priscillianists* *d*, the *Montanists* *e*, the *Saturnians* *f*, the *Aerians* *g*, the *Apostolicks* *h*.

Some allow of the wedded life: yet not in all sorts of persons. For

The *Papists* forbid all Clergy-men to marry *i*: as also all God-Fathers, God-Mothers, and whosoever be of spiritual kindred *k*.

Some will have none to marry but Virgins, and single persons; as the *Henricians* *l*.

Some condemn all iteration of marriage, or twice marrying, the husband, or wife being dead; such Hereticks were the *Catharans* *m*, &c.

Some would have women, though married, to be all common; as the *Nicolaitans* *n*, and *David-Georgians* *o*.

Some will not marry according to Gods Ordinance, but think

think, that *one Man*, at one, and the same time, may have *many Wives*. In which Error were the *Heremogenians* p; and are p Tert. advers. Hermog. q Beza, Epist. 10, 11.  
the *Ochinites* q.

## ARTICLE XXX III.

Of *Excommunicate* persons, how they are to be avoided.

*That Person, 1 which by open denuntiation of the Church is right cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole multitude of the Faithful, as an Heathen, and Publican; 2 until he be openly reconciled by Penance, and received into the Church by a Judge, that hath authority thereto.*

### *The Propositions.*

1. The Person, that is rightly, by the Church, *Excommunicated*, is of all the Faithful to be taken for an *Heathen*, and *Publican*.

2. An *Excommunicate* Person, truly repenting, is to be received into the Church again.

### PROPOSITION I.

*The Person, that is rightly, by the Church, Excommunicated, is of all the Faithful to be taken for an Heathen, and Publican.*

## The Proof from Gods Word.

THE most severe, and uttermost punishment, that the *Visible Church* can inflict upon the wicked, and ungodly of this World, is *Excommunication*; which is a part of *Discipline* to be exercised, and that upon urgent occasions, and it is commended unto the *Church* even by God himself, who in his Word hath prescribed,

1. Who are to *Excommunicate*; namely, such, as have authority in the *Church* a.

2. Who are to be *Excommunicated*, even two sorts of men, whereof the one pervert the *sound Doctrine* of the Truth; as did *Hymenaeus*, and *Alexander* b: the other be defiled with notorious wickedness; as that incestuous Person at *Corinth* was c.

The manner of proceeding in *Excommunication*, namely, first by gentle *Admonition*, and that once, or twice given d, with the *Spirit* of meekness e, even as to a Brother f, if the fault be not notoriously known: and next by open *Reprehension* g, afterward by the *publick Sentence* of the *Church*, to put him from the company of the *Faithful* h, to deliver him unto *Satan* i, and to denounce him an *Heathen*, and a *Publican* k; if none *Admonitions* will serve, and the *Crime*, and *Persons* be very offensive.

A Man, so cut off from the *Congregation*, and *Excommunicated*, is of every godly Professor to be avoided l; and not to be eaten withall m, not to be companied withall n, nor to be received into house o.

This *Censure* is had in great reverence, and estimation among the *Faithful Servants* of God p.

## Errors, and Adversaries unto this Truth.

1. Adversaries unto this Doctrine be they, Who utterly condemn all *Censures Ecclesiastical*, and so *Excommunication*, saying, how the Wicked are not *Excommunicable*; so did the *Paulicians* a.

Here-

Hereticks, holding other Points of Religion soundly, for their private, and singular Opinions, are to be *Excommunicated*; so the *Pelagians* b. *Christians*, cleaving unto the Foundation, which is *Christ*, are not by *Excommunication* to be thrust out of the Church for any other Errors, or Misdemeanors whatsoever. Of which Opinion be sundry *Divines* of good regard c.

2. Which allow the *Censure of Excommunication*; so it be done,

Not (as with us it is) by *Commissaries*, *Chancellors* d, or *Bishops* e; but in every *Parish* f; and that either

By the whole *Congregation* g; or by the *Eldership*, and the whole Church h; or by every *Minister* i, yea, every *Member* k of the Church, or finally, if not by, yet not without the consent of his *Pastor*, who is to be *Excommunicated* l.

3. Which rightly use not, but abuse the *Censure of Excommunication*; drawing the same forth

Against what they list, even against dead *Bodies*, dumb *Fishes*, *Flies*, and *Vermine*, when they have annoyed them. For this the *Papists* are famous, or infamous rather. The dead bodies of *Wicliff*, *Bucer*, *Paulus Fagius*, were *Excommunicated* after they were dead, and buried m.

The *Bishop* of Canaglion, Anno Domini 1593. very *Catholically* accused the mute *Fishes* n.

*St. Bernard* denounced the *Sentence of Excommunication* against *Flies* o.

And against whom they please: so the *Apostolicks Excommunicated* all, that were married, onely for that they were married p. *Diotrephes* thrust the *Brethren* out of the Church q. The *Brownists Excommunicate* whole *Cities*, and *Churches*: the *Papists Excommunicate* even *Kings*, and *Emperors*. *Queen Elizabeth* of Blessed Memory was *Excommunicated* by three *Popes*, *Pius Quintus*, *Gregory the Thirteenth*, and *Sixtus Quintus*. The *Puritans* mislike, and finde great fault, that *Excommunication* is not exercised against *Kings*, and *Princes* r. *Barrow* saith s, that a *Prince*, contemning the *Censures* of the Church, is to be disfranchized out of the Church, and delivered over unto *Satan* t.

b Prosper De ingratis.

c Wolf. Musc.

d Gram. p. 63.

e Jezler. lib. de

f diutur. bel. Eu-

g char. p. 731 b.

h Sold. of Bar.

i Aslett. Polit.

an. 1604: Bi-

shops are to be

obeyed neither

when they cite,

nor when they

Excommuni-

cate, saith the

Mar-Prelate,

Thef. 46, 82,

83.

f Demon. of

Dis. c. 12.

g Hunt. of the

Fox. E. 1.

h T. C. 1. Rep.

p. 146.

i Anfw. to Mr.

Cartw. Let. p.

30.

k Bar. Discov.

p. 20.

l Petition of

the 100.

m Act. & Mon.

n Merc. Gallo.

lib. 6. p. 592

o Pes. de Natal.

in vita Bernard.

p Epiphan.

q 3 Joh. 10.

r Anfw. to Mr.

Cargw. Lett.

p. 30.

s T. C. Rep. 2.

t Bar. Discov.

p. 14.



Also for what things they list, even for *May-games*, and *Robin Hoods matters*; as sometimes it was denounced in *Scotland* by the *new Presbytery*; and for all Crimes, which by Gods law deserve death; and for all things, that to Gods people be scandalous; yea, not onely for all matters Criminal, but also for the very suspicion of Avarice, Pride, &c.

¶ KNOX. Order of Excom. in Scotland, A. 2.

4. Lastly, which favor the right, and true *Excommunication*, but exercise it not, being bound thereunto.

### PROPOSITION II.

*An Excommunicate Person, truly repenting, is to be received into the Church again.*

#### The Proof from Gods Word.

Sundry be the Reasons, and Ends, why *Excommunication* is used: as

That a wicked Liver, to the reproach of the Gospel, be not suffered among the Godly, and *Christian* Professors of true Religion;

That many Good men be not evil spoken of, for a few Bad;  
That good, and virtuous Persons may not be infected, through the continual, or much familiarity of the wicked.  
For, as Saint Paul saith, *a little Leaven leaveneth the whole lump*.

¶ 1 Cor. 5. 6.

And that he, which hath fallen, through shame of the world

¶ 1 Tim. 1. 20.

may at the length learn to blaspheme no more;

¶ 1 Cor. 5. 5.

Repentance be saved.

Among all other Causes therefore of *Excommunication*, one is, and not the least, that the Person *Excommunicated* may not be condemned utterly; but return unto the Lord by Repentance, and so be received again into the *Visible Church*; as St. Paul willed the incestuous man should be.

¶ 1 Cor. 2. 7, 8.

The

*The Adversaries unto this Truth.*

Contrarywise the *Montanists* a, and the *Novatians* b, are of a D. Hieron. Opinion, that so many, as after *Baptism* do fall into sin, be utterly damned of God, and therefore be not to finde favor at the Churches Hands. adv. Marc. l. 2. b D. Cyprian. hb. 4. Epist. 2.

ARTICLE XXXIV.

Of the Traditions of the Church.

1 It is not necessary, that Traditions, and Ceremonies be in all places, one, or utterly like: for at all times they have been divers, and changed, according to the diversity of Countreies, Times, and mens Manners; so that nothing be ordained against Gods Word. 2 Whosoever, through his private judgement, willingly, and purposely doth openly break the Traditions, and Ceremonies of the Church, 3 which be not repugnant to the Word of God, and be ordained, and approved by Common Authority, ought to be rebuked openly (that other may fear to do the like) as he, that offendeth against the Common Order of the Church, and woundeth the consciences of the weak Brethren. 4 Every Particular, or National Church hath authority to ordain, change, and abolish Ceremonies, or Rites of the Church, ordained only by mans authority, so that all things be done to edifying.

*The Propositions.*

1. Traditions, or Ceremonies are not necessary to be like, and the same in all places.

2. No,

2. No private man, of a self-will, and purposely, may in publick violate the *Traditions*, and *Ceremonies* of the *Church*, which by common Authority be allowed, and are not repugnant to the Word of God.

3. *Ceremonies*, and *Traditions*, ordained by authority of man, if they be repugnant to Gods Word, are not to be kept, and observed of any man.

4. Every *Particular*, or *National Church* may ordain, change, and abolish *Ceremonies*, or *Rites*, ordained onely by mans authority, so that all things be done to edifying.

### PROPOSITION I.

*Traditions, or Ceremonies, are not necessarily to be like, or the same in all places.*

### The Proof from Gods Word.

a Act. 6. 14. 10.

15. & 15. 1.

&c.

Gal. 2. 3. &c.

Eph. 2. 14.

Col. 2. 16.

b Act. 2. 46.

5. 21.

c Act. 13. 14.

17. 2. 18. 4.

d Act. 2. 46. 3. 1.

5. 24.

e Act. 9. 20. 14.

1. 17. 10. 18. 4.

f Act. 15. 9.

g Act. 5. 42.

h Act. 1. 13. 20.

8. 28. 30. 31.

i Act. 2. 46. 3. 1.

k Act. 20. 7.

l Act. 2. 46.

m Act. 10. 33.

10. 27. 28.

n Act. 18. 12.

10. 27. 28.

o Act. 8. 36.

IF a necessity were laid upon the *Church* of God to observe the same *Traditions*, and *Ceremonies* at all times, and in all places, assuredly neither had the *Ceremonies* of the *Old Law* been, as they are now *a*, abolished; neither would the *Apostles* ever have given such *Presidents* of altering them, upon special reasons, as they have done.

For the said *Apostles* changed the *Times*, and *Places* of their assembling together, the *People* of God meeting, and the *Apostles* preaching, sometimes on the week b, sometimes on the Sabbath-days c, sometimes publicly, in the Temple d, in the Synagogues e, and in the Scholes f; sometime privately, in house after house g, and in chambers h, sometime in the day-time i, sometime in the night k.

Neither kept they the same course in the *Ministration* of the *Sacraments*.

For, as occasion was offered, they both baptized in publick Assemblies l, and in private houses m; before many n, and when none of the Faithful, but the Minister onely, and the party to be baptized, were present o; and ministred likewise the Supper of

of the Lord, in the day-time p, and at mid-night q, in the open Churches r, and in private houses s.

So nothing therefore be done against the Word of God, Traditions, and Ceremonies, according to the diversity of Countries, and mens manners, may be changed, and divers.

Of this judgement with us be all Reformed Churches.

*The Errors, and Adversaries unto this Truth.*

They are greatly deceived therefore, which think, that

The Jewish Ceremonies, prescribed by God himself for a time unto the Jews, are to be observed of us Christians. Such were the Old Hereticks, the false Apostles a, the Cerdonites b, the Cerinthians c, and the Nazarites d, and are the Familists e.

The Traditions, and namely the Tradition, and Ceremony of the seventh day for the Sabbath, and the manner of sanctifying thereof, must necessarily be one, and the same always, and in all places. Hence the demi-Jews, and English-Sabbatarians affirm, first touching the sanctification of the seventh day, how

It is not lawful for us to use the seventh day to any other end, but to the holy, and sanctified end, for which God in the beginning created it f.

So soon as the seventh day was, so soon was it sanctified, that we might know, that as it came in with the first man, so must it not go out, but with the last g.

The Sabbath-day, or seventh-day of Rest, which hath that commendation of Antiquity, ought to stand still in force h.

All the Judaical Days, and Feasts being taken away, only the Sabbath remaineth i.

And next, concerning the Form, and Maner of keeping the day, they deliver that

We are bound unto the same Rest with the Jews on the Sabbath-day k.

As the first seventh-day was sanctified : so must the last be l.

We be restrained upon the Sabbath from work, both hand, and foot, as the Jews were m.

p Act. 2. 46.  
q Act. 20. 11.  
r 1 Cor. 11. 17.  
s Act. 20. 7. 2.  
46.  
t Conf. Helv.  
2. c. 17. 27. Bo-  
hem. c. 15. Gal.  
ar. 22. Belg. ar.  
32. Aug. ar. 15.  
& ar. 7. touch.  
abuses. Sax. ar.  
20. Wittemb.  
ar. 35. Suev. c.

14  
a Act. 15.  
b Tertul. con-  
tra Mar. l. 4.  
c Philaster.  
d D. Hieron. in  
epist. ad Aug.  
e H. N. Evang.  
c. 13. sect. 5.

f D. B. Sab. do.  
1. B. p. 4.

g Ibid. p. 6.

h Ibid. p. 9.

i Ibid. 128.

k Ibid. p. 125.

l Ibid. p. 6.

m Ibid. p. 127.

Every

Every Ecclesiastical Minister in his charge necessarily must  
 n Ibid. p. 174. preach, and make a *Sermon* every *Sabbath-day* n: every man,  
 or woman, under pain of utter condemnation, must hear a *Ser-*  
 o Ibid. p. 175. *mon* every *Sabbath-day* o.

Every Pastor in his charge must execute the Discipline; and  
 p Ibid. p. 165. (*Presbyterial*) Government in his Parish, every *Sabbath-*  
*day* p.

Last of all, deceived be the *Romane Catholicks*, which are of  
 Opinion how the *Ceremonies* of their *Church* are universally,  
 q Conc. Trid. and under the pain of the great Curse, necessarily to be used in  
 Sess. 7. Can. 13. all Places, and Countries q.

## PROPOSITION II.

*No Private Man, of a self-will, and purposely, may in publick  
 violate the Traditions, and Ceremonies of the Church, which by  
 common Authority be allowed, and are not repugnant to the Word  
 of God.*

## The Proof from Gods Word.

Great is the privilege, great also the *Liberty*, and *Freedom*  
 of Gods *Church*, and *People*.

For they are delivered

a Gal. 3. 23.

From the Curse of the Law a.

b Rom. 8. 2.

From the Law of sin, and of death b.

c Act. 15. 24.

From all *Jewish Rites*, and *Ceremonies* c.

And from all humane *Ordinances*, and *Traditions* whatsoever,  
 when they are imposed upon the consciences of men, to be ob-  
 d Col. 2. 8. served under pain of eternal Condemnation d.

Notwithstanding, the *Church*, and every Member thereof, in  
 his place, is bound to the observation of all *Traditions*, and *Ce-*  
*remonies*, which are allowed by lawful Authority, and are not  
 repugnant to the Word of God. For he, that violateth them,  
 e 1 Cor. 4. 46, contemneth not man, but God e, who hath given power to his  
 16. *Church* to establish whatsoever things shall make unto come-  
 lineſs

ness, Order, and Edification f.

This of our godly Brethren, in their published Writings, is g approved g.

*The Adversaries unto this Truth.*

Notwithstanding, say the *Anabaptists* h, *The people of God* h  
are free from all Laws, ow obedience to no man; Are not to be tra Anabap.  
bound with the bands of any Jurisdiction of this World, say the lib. 2. c. 2.  
*Brownists* i; Are freed from the observation of all Rites, and Ec- i R.H. on Psal.  
clesiastical Ceremonies; say certain Ministers of the precise 122.  
Faction both in Scotland, and England k.

Again, there be of the *Clergy*, who, rather then they will use, h Bulling. con-  
or observe any Rites, Ceremonies, or Orders, though lawfully tra Anabap.  
ratified, which please them not, will disquiet the whole Church, lib. 2. c. 2.  
forsake their Charges, leave their Vocations, raise Stirs, and i R.H. on Psal.  
cause Divisions in the Church; as did many, when it was in 122.  
Germany about the Rhene, Frankland, and Sueavland, where- k D. Barlow  
by most lamentable effects did ensue l; and do the refractory Confer. at  
Ministers in the Church of England at this day m; the more is Hampton-  
the pity. Court, p. 70, 71

The principal Author of these Tragical Furies about Ceremo- (Phil. Melanct.  
nial matters was *Flacius Illyricus*, whose Preachings were, that ep. ad Pastores,  
rather then Ministers should yield unto the servitude of Ceremo- & in Comit. at  
nies, they should abandon their Calling, and give over the Mini- Mansfield.  
stery, to the end, that Princes, and Magistrates, even for fear of m Burges in  
Uproars, and popular Tumults, might be forced, at the length, his Letter unto  
to set their Ministers free from the observation of all Ceremo- K. James, An.  
nies, more then any were willing to use themselves n. 1604. saith the  
number of those  
Ministers who re-  
fusing Conform-  
ity were 600,  
or 700. viz.  
(as it is in the  
Lincolnshire  
Ministers Apa-  
logy) in Ox-  
fordshire 9.  
Staffordshire  
14. Dorsetshire

17. Hartfordshire 17. Northamptonshire 20. Surry 21. Norfolk 28. Wiltshire 31. Bucking-  
hamshire 33. Sussex 47. Leicestershire 57. Essex 57. Cheshire 12. Bedfordshire 16. Somerset-  
shire 17. Derbyshire 20. Lancashire 21. Kent 23. London 30. Lincolnshire 33. Warwickshire 44.  
Devonshire, and Cornwall, 51. Northamptonshire 57. Suffolk 71.

n Fateor me suasse, & Francis, & aliis, ne desererent Ecclesias propter servitatem, quæ sine  
impietate sustineri posset. Nam quod Illyricus vociferatur potius vastitatem fuisse faciendam in  
Templis, & metu seditionum terrendos Principes, ego ne nunc quidem tam tristis sententiae auctor  
esse velim; inquit Phil. Melancthon, Epist. ad pium Lectorem inter Epist. Theolog. suas,  
Pag. 455.

Cc

PROP.

## PROPOSITION III.

*Ceremonies, and Traditions, ordained by the authority of Man, if they be repugnant to Gods Word, are not to be kept, and observed of any man.*

## The Proof from Gods Word.

a Exod. 32. 4,

c.

b Dan. 3. 1, &c

c See afore Art.

22. Prop. 3. 4, 5.

d Thou shalt make thee no graven Image, neither any similitude of things, &c.

Thou shalt not bow down to them, neither serve them ;

&c. Exod. 20. 4, 5.

e 1 Cor. 7. 23.

f Act. 4. 19.

g Confess. Helv.

1. ar. 4. & 2. c.

14, 27. Basil. ar.

sect. 3. ar. 10.

Bohem. c. 15.

Gal. ar. 24, 33.

Belg. ar. 7, 29,

32. August. ar.

15. Wittemb.

ar. 28, 29, 32,

33. Sucev. c. 8,

14, 15.

Of *Ceremonies, and Traditions*, repugnant to the *Word of God*, there be two sorts : whereof some are things meerly *impious, and wicked* ; such was the *Israelites Calf a*, and *Nebuchadnezzars Idol b*, and be the *Papistical Images, Reliques, Agnus Deis, and Crosses*, to which they do give *divine adoration c*. These, and such like, be all flatly *forbidden d*. Others are of things by God in his *Word* neither *commanded*, nor *forbidden* ; as of *eating, or not eating flesh* ; of *wearing, or not wearing some Apparel* ; of *keeping, or not keeping some days holy* by abstinence from bodily labor, &c. the which are not to be observed of any *Christian*, when for *sound Doctrine* it is delivered, that such *Works* either do *merit* remission of sin ; or be the *acceptable service of God* ; or do more please then the *observance of the Laws* prescribed by God himself ; or *necessarily* to be done, inso much as they are *damm'd*, who do them not.

We must therefore have always in minde, that we are *bought with a price*, and therefore may not be the *servants of men e*, and that none *humane Constitution* in the *Church* doth binde any man to break the least *Commandment of God f*.

The consideration hereof hath caused other *Churches* also, with a sweet consent, to condemn such wicked *Ceremonies, and Traditions of men g*.

*The*



*The Errors, and Adversaries unto this Truth.*

Such ungodly *Traditions*, and *Ceremonies*, are all the *Ceremonies*, and *Traditions* in a maner of the *Anti-Christian Synagogue of Rome*.

Such also be the *Sabbatarian Traditions*, and *Ceremonies*, lately broached: because they be imposed upon the *Church*, necessarily, and perpetually to be observed of all, and every *Christian*, under pain of damnation both of soul, and body. For say they (speaking yet of their private, and *Classical Injunctions* about the *Sabbath-Day*) The Lord hath commanded so precise a *Rest* unto all sorts of men, that it may not by any fraud, deceit, or circumvention whatsoever be broken, but that he will most severely require it at our hands, under the pain of his everlasting displeasure *a*.

This (*viz.* the maner of keeping the *Sabbath* prescribed by themselves) the Lord requireth of all, and every one continually from the beginning, to the end of our lives, without any interruption, under the pain of everlasting condemnation *b*.

*a* D. B. Sab. doct. 1. book, P. 98.

*b* Ibid. p. 146.

Another sort of people there is among us, which will observe, and use all *Ceremonies* whatsoever, as the temporizing *Familiars*, who at *Rome*, and such like places of *Superstition*, will go unto *Idolatrous Services*, and do *adoration* unto *Idols* *c*; and no where will they strive, or vary with any one about Religion, but keep all *External Orders* *d*, albeit in their hearts they scorn all *Professions*, and *Services*, but their one; terming all *Temples*, and *Churches*, in derision, *Common-Houses* *e*; and all *Gods Services*, or *Religions* besides their own, *Foolishnesses* *f*.

*c* Pattern of the pref. Temp.  
*d* Ibid.  
*e* H. N. Spir. land, cap. 5.  
*f* Ibid.

To the *Christian Reader*.

*Christian, and beloved Reader, let me request thee to observe well the First Section of the Proof of this Proposition; and therein how I speak of Ceremonies, and Traditions apparently impious,*  
C c 2 among

among which, I do reckon Papistical Crosses, whereunto the Romanists do attribute Divine Adoration, as else-where in this Book, and Subscription of mine, I have declared, and could more copiously; but the Reliques of a Libel of theirs, left in the Parish-Church of Euborn in Barkshire, anno 1604. sufficiently shall express the thoughts of Papists, touching their Cross, and Crossing: whose words be these,

Now, Mr. Parson, for your welcom home,  
Read these few lines, you know not from whom.  
You hold Cross for an outward Token, and Sign,  
And remembrance only, in Religion thine,  
And of the profession the people do make,  
For more then this comes to, thou doest it not take.  
Yet Holy Church tells us of Holy Cross much more,  
Of power, and virtue to heal sick, and sore;  
Of holiness to bless us, and keep us from evil,  
From foul Fiend to fend us, and save us from Devil;  
And of many Miracles, which Holy Cross hath wrought,  
All which by Tradition to light Church hath brought.  
Wherefore Holy Worship Holy Church doth give;  
And surely so will we, so long as we live.  
Though thou saist Idolatry, and vile Superstition,  
Yet we know it is Holy Churches Tradition.  
Holy Cross then disgrace not, but bring it in renown,  
For up shall the Cross go, and you shall down.

Of this Cross I speak, and meant, and of none other, when I number it among things meerly impious, and unlawful: and therefore have I not a little wondred at those my Brethren, which draw these words of mine in this Section unto the Cross used in our Church at Baptism, which I never thought, nor take to be either Papistical, or Impious, because none Adoration, not so much as Civil, much less Divine, is given thereunto, either by our Church in general, or of any Minister, or Member thereof in particular. If they have no other Patrons for their not using, or refusing the Ceremony of the Cross, then my self, they are in an ill case. For, both in my judgement, and practice,

I do

g Vide Coster.  
Jesu. Enchinid.  
controversi. c.  
11. de S. Cruc.  
pag. 358, &c.

b Abrid. of the  
Lincoln Mini-  
sters Apol. un-  
to K. James,  
an. 1605. p. 30.

I do allow thereof. This their perverting of my words, contrary to their sense, and my meaning, telleth me, that other mens words, and names, are but too much abused by them in that *Book*, to the backing of Schism, and Faction in the *Church*, and *State*, which from our Souls we do abhor.

PROPOSITION IV.

*Every particular, or National Church may ordain, change, and abolish Ceremonies, or Rites, ordained onely by mans authority, so that all things be done to edifying.*

It hath pleased our most merciful Lord, and Savior *Christ*, for the maintenance of his *Church* Militant, that two sorts of *Rites*, and *Ceremonies* should be used, whereof

Some, God his most excellent Majesty hath himself ordained, as the *Ceremony* of *Baptism*, and the *Lords Supper*: which are till the end of the world, without all addition, diminution, and alteration, with all zeal, and religion to be observed.

Others be ordained by the authority of each *Provincial*, or *National Church*, and that partly for comeliness, that is to say, that by these helps the people of God the better may be inflamed with a godly zeal; and that soberness, and gravity may appear in the well-handling of *Ecclesiastical* matters: and partly for order sake, even that *Governors* may have rules, and directions, how to govern by; *auditors*, and *inferiors* may know how to prepare, and behave themselves in sacred *Assemblies*; and a joyful peace may be continued, by the well-ordering of *Church* affairs.

We have already proved, that these later sort of *Ceremonies* may be made, and changed, augmented, or diminished, as fit opportunity, and occasions shall be ministered, and that by particular, or *National Churches*: which thing is also affirmed by our *Neighbors*.

In this Art.  
Prop. 1.  
b Conf. Helv.  
2 c. 27. Bohē.  
c. 15. Gal. ar.  
12. Belg. ar. 32.  
Aug. de abu.  
ar. 7. Wittē. ar.  
35. Suev. c. 14. i.

*Adversaries unto this Truth.*

This manifesteth to the world the intolerable arrogancy of the *Romish Church*, which dare take upon her to alter, and apply to wrong uses, the very Sacraments instituted even by *Christ himself a*, and to prescribe *Ceremonies*, and *Rites*, not to some particular, but to all *Churches*, in all Times, and Places *b*. It sheweth also the boldness of our *home-adversaries*, the *Puritan-Dominicans*, which say, that the *Church*, nor no man can take away the liberty (of working six days in the week) from men, and drive them to a necessary rest of the body (upon any, saving the seventh *c*.)

*a* See Art. 25.

*Prop.* 10.

*b* Trid. Conc.

Sess. 7. c. 13.

*c* T. C. 1. rep.

p. 120.

*d* D. B. doct. of

Sab. 1. B. p. 31.

*e* Ibid. p. 47.

Again say these men, The *Church* hath none authority, ordinarily, and perpetually to sanctifie any day, but the seventh day, which the Lord hath sanctified *d*; nor to set up any day like to the *Sabbath-day e*.

The later sort, what in them is, quench the peoples devotion, and hinder them from frequenting of *Churches* upon all *Holy-days* falling on the week-days, and ordained by the lawfull authority of the *Church*.

## ARTICLE XXXV.

### Of Homilies.

The second Book of Homilies, the several Titles whereof we have joined under this Article, doth contain a godly, and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in time of Edward the Sixth: and therefore we judge them to be read in Churches by the Ministers diligently, and distinctly, that they may be understood of the people.

Of

## Of the Names of the Homilies.

- |   |  |
|---|--|
| 1. Of the right use of the Church.  | 11. Of Alms-doing.   |
| 2. Against peril of Idolatry.   | 12. Of the Nativity of Christ.   |
| 3. Of the repairing, and keeping clean of Churches.                             | 13. Of the Passion of Christ.  |
| 4. Of good works, first of Fasting.   | 14. Of the Resurrection of Christ.   |
| 5. Against Gluttony; and Drunkenness.   | 15. Of the worthy receiving of the Sacrament of the Body, and Blood of Christ. |
| 6. Against excess of Apparel.   | 16. Of the gifts of the Holy Ghost.  |
| 7. Of Prayer.   | 17. For the Rogation-days.   |
| 8. Of the Place, and Time of Prayer.  | 18. Of the state of Matrimony.   |
| 9. That Common-Prayers, and Sacraments ought to be ministred in a known Tongue. | 19. Of Repentance.   |
| 10. Of the reverend estimation of Gods Word.                                    | 20. Against Idleness.  |
|   | 21. Against Rebellion.   |

Touching this *Article*, the greatest matter is not, whether these *Homilies* meant, and mentioned, do contain Doctrine both godly, wholesome, and necessary; but whether *Homilies*, or any *Apocrypha* Writings at all may be read in the open Church; and before the *Congregation*, which I think they may, and prove it thus.

Great is the excellency, great also the utility of Gods Word preached. Therefore saith St. Paul, None can believe without a Preacher <sup>a</sup>: and, *wo is me, if I preach not the Gospel* <sup>b</sup>. Howbeit the manner of Preaching is not always one, and the same. For the *Apostles* were to teach as well by the *Pen*, as by the lively Voice <sup>c</sup>.

Paul did preach the Gospel by writing <sup>d</sup>: we ow in a man-

<sup>a</sup> Rom. 10. 14.  
<sup>b</sup> 1 Cor. 9. 16.  
<sup>c</sup> D. Whitak.  
 cont. Bel. Con.  
<sup>d</sup> D. Fulk a-  
 gainst the  
 Rhem. Ari.  
 et Rom. 1. 15.

e Pauli vincu- er more to the bonds of *Paul* ( for his Books, ) then to his li-  
 lk plura pene berty for Preaching e.

quam libertati *Calvins* Writings will edifie all men continually in the time  
 debemus. Bez. to come f. *Protestants* Books are witnesses of sound Doctrine,  
 ep. ded. Olevi- and sincere *Christianity* g.

an. com. in ep. ad Galat. For my part, I cannot but magnifie the goodness of God for  
 f The Mini- all good means to bring us unto Faith, and so unto salvation,  
 tters of Gene- but especially for the written Labors of holy, and learned men,  
 va's Epist. be- whose doings in all ages not onely have been approved, but  
 fore Calv. on also used, and read many of them in the most sacred Assem-  
 Deuteron. blies. So

g Soiter de In the Primitive Church was publicly read the *Epistle* to the  
 Vinda debello Pa. l. 2. *Laodiceans* in the Church of the *Colossians* h, the *Epistle* of  
 h D. Chryf. & *Clemens* unto the *Corintians* i.

Muscul. in Ad Col. 4. *Hermes* his Pastor k, and the *Homilies* of the *Fathers* l.  
 i Euf. l. 4. c. 23. In the Reformed Church in *Flanders* m, and *France* n, read  
 k Idem l. 3. c. 3. are Mr. *Calvins* Sermons upon *Job* : and in the *Italian*, *French*,  
 l T. C. 2. rep. Dutch, and *Scottish* Churches, the said *Calvin* his *Catechism* is

p. 110. both read, and expounded publicly, and that before the whole  
 m D. Sutclif. Congregation o.  
 ansfw. to the Pe- tit. c. 1. p. 23.

n Edita sunt igitur jam pridem Gallicae istae Conzeiones ( *Calvini* in *Jobum* ) &c. Neq; id vero temere factum fuisse res ipsa mox ostendit, maximo cum remotissimarum etiam Gallicarum Ecclesiarum fructu, quibus usq; adeo privatim & publice placuerunt, ut plurimis in locis, quibus quotidiani Pastores decrant, Pastorum vice succint. Bez. praef. Concionum J. Calv. in *Jobum*.  
 o Smeton. contra *Hamilton*. p. 106.

### *The Errors, and Adversaries unto this Truth.*

Deceived then, and out of the way of Truth, are they, which  
 of Preaching by the mouth conceive either too basely, or too  
 highly : too basely, as do the *Anabaptists*, and *Family of Love*,  
 they affirming there ought to be no Preaching at all a, and that  
 Preachers are not sent of God, neither do preach Gods Word;  
 but the dead Letter of the Scripture; these b, with the said  
 a Wilkins. a- *Anabaptists*, terming them Letter-Doctors c, preaching the  
 gainst the Fa- of Love, p. 75. Letter, and imagination of their own knowledge, but not the  
 b Bullin. con- Word of the living God d.  
 tra Anabap. c H. N. lamen- Too highly, as do the *Puritans* of all sorts. For say they,  
 Complaint. except  
 d Idem, l. Ex- hort. 16, 18.

Except God work miraculously, and extraordinarily, (which is not to be looked for of us) the bare Reading (yea not) of the Scriptures, without Preaching, cannot deliver so much as one poor soul from destruction: Reading (of whatsoever in the Church) without preaching, is not feeding, but as ill as playing upon a Stage, and worse too f.

e T. C. 1. rep. p. 173.

f 1 Admon. to the Parliam.

Without preaching of the Word (viz. by the lively voice of a Minister, and without the book) the Sabbath cannot be hallowed either of a Minister, or People, in the least measure which the Lord requireth of us g.

g D. B. Sab. do.

2. B. p. 277.

Next, err do they, which set their wits, and learning, either against all books in general, except the sacred Bible, or against the publick reading of any learned mens Writings, be they never so divine, and godly, in the open, and sacred Assemblies.

Of the former sort are the *Anabaptists*; who, as *Sleidan* recordeth, did burn the Books, Writings, and Monuments of learned men, reserving, and preserving onely the Holy Scriptures from the fire b.

b Sleidan.

com. l. 10.

Of the latter be the *Brownists*, *Disciplinarians*, and *Sabbatarians*.

The *Brownists* do say, that no *Apocrypha* must be brought into the *Christian* Assemblies: so the *Disciplinarians*, Ministers ought not to read openly in the Congregation any Writings, but onely the Canonical Scriptures k: they complain, that hu-

i Gifford a-

gainst the

Br. 15.

k Fruct. ser. on

Rom. 12. p. 60.

mane Writings are brought into the Church l: they cry out, *Remove Homilies* m, and they supplicate unto K. James, that the Canonical Scriptures onely may be read in the Church n.

l Def. of the

god. Min. p.

116.

m 1 Admon.

to Parliam.

n The Petit. of

the thousand.

o D. B. Sab.

doc. 2. book,

p. 173.

And so, but much more bitterly, and erroneously the *Sabbatarians*. We damn our selves (say they) if we go not from those Ministers, and Churches, where the Scriptures, and Homilies onely be read: and seek not unto the Prophets, when (and so often as) we have them not at home o.

¶ H O M I L I E S O N L Y

D d A R T.



## ARTICLE XXXVI.

## Of Consecration of Bishops, and Ministers.

*The Book of Consecration of Arch-Bishops, and Bishops, and Ordering of Priests, and Deacons, set forth in the time of Edward the Sixth, and confirmed at the sametime by Authority of Parliaments, doth contain all things necessary to such Consecration, and Ordering: neither hath it anything, that of it self is superstitious, or ungodly. And therefore whosoever are Consecrated, or Ordered according to the Rites of that Book, since the second year of the aforesaid King Edward, unto this time, or hereafter, shall be Consecrated, or Ordered, according to the same Rites, we decree all such to be rightly, and orderly, and lawfully Consecrated, and Ordered.*

*The Propositions.*

1. It is agreeable to the Word of God, and practice of the Primitive Church, that there should be Arch-Bishops, Bishops, and such like differences, and inequalities of Ecclesiastical Ministers.
2. Whosoever be, or shall be Consecrated, or Ordered, according to the Rites of the Book of Consecration of Arch-Bishops, Bishops, and ordering of Priests, and Deacons, they be rightly, orderly, and lawfully Consecrated, and Ordered.

## PROPOSITION I.

*It is agreeable to the Word of God, and practice of the Primitive Church, that there should be Arch-Bishops, Bishops, and such like differences, and inequalities of Ecclesiastical Ministers.*

The

# The Proof from Gods Word.

**A**lbeit the terms, and titles of *Arch-Bishops* we finde not : yet the superiority, which they enjoy, and authority, which the *Bishops*, and the *Arch-Bishops* do exercise, in Ordering, and Consecrating of *Bishops*, and Ecclesiastical Ministers, is grounded upon the Word of God. For we finde, that

In the Apostles daies, how themselves both were in dignity above the Evangelists, and the seventy Disciples, and for authority both in, and over the Church, as twelve Patriarchs, saith *Beza*, and also established an Ecclesiastical Hierarchy. Hence came it, that *Bishop* was of *Jerusalem*, *James* b;

Of *Antioch*, *Peter* c; of the *Asian Churches*, *John* d; of *Alexandria*, *Mark* e; of *Ephesus* f, yea and all *Asia* g, *Timothy*; of all *Cyrene*, *Titus* h; of *Philippus*; *Epaphroditus* i; of *Corinth*, and *Achaia*, *Apollos*; of *Athens*, *Dionysius*; of *France*, *Cyril*; of *Brittain*, *Aristobolus* k.

In the purer times, succeeding the Apostles, so approved was the administration of the Church-affairs by these kinde of men, as

They ordained Patriarchs, and *Chor-Episcopi* m.

They ratified the degrees of Ecclesiastical superiourity, at the first, and most famous Council at *Nice* n.

They glorified much, and greatly, that they had received the Apostles Doctrine by a succession of *Bishops* o, that they were the successors in the Apostles Doctrine of the godly *Bishops* p, and that *Bishops* succeeded in the room of Apostles q.

Their godly Monuments, and worthy Labors, and Books yet extant, do shew, that *Bishop* was of *Lidon*, *Irenaeus*; of *Antioch*, *Ignatius*; of *Carthage*, *Cyprian*; of *Jerusalem*, *Cyril*; of *Alexandria*, *Athanasis*; of *Cyren*, *Basil*; of all *Thracia*, *Asia*, and *Pontus*, *Chrysostome*; *Hilary* of *Poictiers*; *Anthonis* of *Hippo*, *Ambrose* of *Millane*: all of these most notable Instruments for the advancement of Gods honor, and glory in their daies.

Finally, from the Apostles daies hitherto, there never want-

a Beza in Act. Apost. 1. 2. b D. Chryst. in Act. Hom. 33. c D. Hier. in Gal. d Euf. e D. Hier. ad Euagr. f D. Hier. in 2. Tim. 5. g Theod. arg. in Epist. ad Tit. h Theod. in Ep. ad Phil. i Euf. l. 2. j Doroth. in Apost. Synop. m Heming. n Syntag. tit. De guber. Ec. o Bez. Epist. 1. p D. Iren. 13. q Sadeel. de leg. voc. p. 22. D. Aug. in Psal. 44.

ed a succession of *Bishops*, neither in the *East*, nor *Western* Churches, albeit there have been from time to time both *Mar-Prelates*, and *Mock-Prelates*, to supplant their states, and *Ill-Prelates*, abusing their functions, and places, to the discredit of their Calling, and Profession. So prudent hath the Almighty been for the augmentation of his glory, and people, by this kinde, and calling of men.

*The Errors, and Adversaries unto this Truth.*

This manifesteth the erroneous, and evil miades,

1. Of the *Anabaptists*, who condemn all superiority among men, saying, That every man should be equal for Calling; and that there should be no difference of persons among *Christians*.

2. Of the old Hereticks, viz. the *Consubstantians*, which allowed of no *Bishops*.

The *Acephalians*, who would not be at the command, or yield obedience unto the *Bishops*.

The *Arians*, that equalled *Bishops*, and *Priests*, making them all one.

The *Apostolicks*, which condemned *Prelacy*.

3. Of the late *Schismaticks*, namely

The *Jesuits*, who cannot brook *Episcopal* preeminence; and in their High Court of Reformation have made a Law for the utter abrogation of all *Episcopal* jurisdictions.

The *Disciplinarians*, or *Puritans* among our selves. For

They abhor, and altogether do loath the Callings of *Arch-Bishops*, *Bishops*, &c. as the Author of the *Fruitful Sermon*

doth; and say, that by the Prelatical Discipline the liberty of the Church is taken away; and that in stead of

*Arch-Bishops*, and *Bishops*, an equality must be made of *Ministers*.

They term the differences of *Ministers*, a proud ambitious

superiority of one Minister above another; and *Arch-Bishops*, and *Bishops*, they call the supposed Governors of the Church

of *England*.

Some of them will not have *Bishops* to be obeyed either when they cite, or when they inhibit, or when they excommunicate n.

n Mar. thel.  
49. 82, 83.

Some of them have not onely *Arch-Bishops*, and *Bishops*, but also *Parsons*, and *Vicars* in detestation. For

*Miles Monopodios* numbred *Parsons*, and *Vicars* among the hundred points of *Poperie* yet remaining in our *Church* o.

o Sold. of Bar.  
in the end.

Others say, that birds of the same feather, viz. *Arch-Bishops*, and *Bishops*, are *Parsons*, and *Vicars* p.

p 1 Admon. to

*Barrow* publisheth, that *Parsonages*, and *Vicarages* be in Name, Office, and Function, as *Papish*, and *Anti-Christian*, as any of the other q.

in the Parliam.

q Bar. discov.

It is therefore an egregious untruth, that *Puritans* (or which is equivalent:) The good men, the faithfull, and innocent *Ministers* (for so do they stile themselves) affect not any popularity, or parity in the *Church* of God, as some of them would make his Majesty believe. r.

r Burges L. to  
K. James be-  
fore his Apo-  
logy.

## PROPOSITION II.

Whosoever be, or shall be confirmed, or ordered, according to the Rites of the Book of Consecration of *Arch-Bishops*, and *Bishops*, and Ordering of *Priests*, and *Deacons*; they be rightly, orderly, and lawfully Consecrated; and Ordered.

*Arch-Bishops*, *Bishops*, and *Ministers*, which according to the Book of Consecration be, or shall be consecrated, or ordered, they are consecrated, and ordained, rightly, orderly, and lawfully; because afore their Consecration, and Ordination, they be rightly tried, or examined; by imposition of hands, needful, and seasonable Prayers; they be consecrated, and ordained: and all this is performed by those persons, that is, by *Bishops*, to whom the Ordination and Consecration of *Bishops*, and *Ministers*, was alwaies principally committed, and also

a D. Fulk a-  
gainst the  
Rhem. fol. 39.

after the same form, and fashion (corruptions being afore taken away, and removed) as *Bishops*; and *Priests* afore the reign of King Edward the Sixth, formerly were.

*Errors, and Adversaries unto this Truth.*

Well therefore may they disgorge their stomachs; but trouble our consciences they shall never, which condemn; or deprave our Callings, as do

1. The *Family of Love*, which dislike; and labor to make conscriptible the outward admission of *Ministers*.  
2. The *Papists*, who say their pleasure of the *Bishops*; and *Ministers* of the Church of England; and of other Reformed Churches.

None is to be admitted for a *Bishop*; (say they) which is not ordained by imposition of three, or four (*Romish*) *Catholick Bishops* at the least, of which none are to be found among the *Protestants* b.

Whosoever taketh upon him to preach, to minister *Sacraments*, &c. and is not ordered by a true *Catholick* (that is, a *Papist*) *Bishop*, to be a *Curate* of Souls, *Parson*, *Bishop*, &c. he is a Thief, and a Murderer c.

Our *Bishops*, and *Ministers*, they are not come in by the door (saith *Scapleton*) they have stoln in like Thieves d; they be unordered *Apostates*, pretended, and sacrilegious *Ministers* g. *Intruders* h, mere *Lay-men*, and not *Priests*; because first they have received none other *Orders*, and next, they are not ordained by such a *Bishop*, and *Priest*, as the *Catholick* (*Roman*) Church hath put in authority i.

3. The *Puritans*. For they write, that The *Bishops* of our Church have none ordinary Calling of God, and Function in the *Scriptures*, for to exercise 4. They are not sent of God: they be not the *Ministers* of *Jesus Christ*, by whom he will advance his *Gospel* l.

*Inferior Ministers*, they are not (say they) according to Gods word, either proved, elected, called, or ordained m. Hence the Church of England nameth (say they) her *Pastors*, and *Teachers*,

ers n, and hence they urge divers afore ordained to seek at their *Classis* a new Approbation, which they term *The Lords Ordinance* o, and to take new Callings from *Classical Ministers*, renouncing their Calling from *Bishops* p.

n Fruſt. ſer. on  
Rom. 12. p. 36.  
o Eng. Scotiz.  
3. B. c. 14. p.  
113.  
p Ibid.

## ARTICLE XXVII.

## Of the Civil Magistrate.

1. The Kings Majesty hath the chief power in this Realm of England, and other His Dominions, 2. unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical, or Civil, in all causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction. Where we attribute to the Kings Majesty the chief Government, by which Titles we understand the minds of some slanderous folks to be offended; 3. we give not to our Prince the ministering either of Gods Word, or of the Sacraments: the which thing the Injunctions also, sometime set forth by Elizabeth our (late) Queen, do most plainly testifie, but that onely Prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God himself, that is, that they should rule all Estates, and Degrees committed to their charge by God; whether they be Ecclesiastical, or Temporal; 4. and restrain with the civil Sword the stubborn, and evil doers. 5. The Bishop of Rome hath no Jurisdiction in this Realm of England. 6. The Laws of the Realm may punish Christian men with death, for heinous, and grievous offences. 7. It is lawfull for Christian men, at the commandment of the Magistrate, to wear Weapons, and serve in the Wars.

The



## The Propositions.

1. The Kings Majesty hath the chief power in this Realm of *England*, and other His Dominions.
2. The Kings Majesty hath the chief Government of all Estates, Ecclesiastical, and Civil, in all Causes within His Dominions.
3. His Highness may not execute the Ecclesiastical Duties of Preaching, and Ministring the *Sacraments*, and yet is to prescribe Laws, and Directions unto all Estates, both Ecclesiastical, and Temporal.
4. The King by His authority is to restrain with the material sword, and to punish Malefactors.
5. The *Bishop of Rome* hath no Jurisdiction in this Realm of *England* ( nor of the other of the Kings Dominions. )
6. By the Laws of this Realm *Christian Men*, for heinous and grievous offences, may be put to death.
7. It is lawfull for *Christian Men*, at the Commandment of the Magistrate, to wear Weapons, and serve in Wars.

## PROPOSITION I.

*The Kings Majesty hath the chief power in this Realm of England, and other His Dominions.*

## The Proof from Gods Word.

Divers, and sundry be the forms of Commonweals, and Magistracy. For some, where many, and they of the inferior people, bear the sway, as in a *Democracy*; some, where a few, and that of choice, and the best men do govern, as in an *Aristocracy*; and some, where one man (or woman) hath the pre-eminence,



eminence, as in a Monarchy; such is the Government of this Kingdom.

Notwithstanding whatsoever the Government is, either Democratical, Aristocratical, or Monarchical, Gods Word doth teach us, that

There is no power, but of God; the powers, that be, are ordained of God; and that Whosoever resisteth the power, resisteth the Ordinance of God a.

We must be subject to the Principalities, and Powers, and obedient, and ready to every good work b.

We must submit our selves unto all manner of Ordinance of Man, for the Lords sake c.

We must pray for Kings, and for all, that be in Authority d.

Finally, we must give to all men their duty; Tribute, to whom Tribute; Customs, to whom Customs; Fear, to whom Fear; and Honor, to whom Honor is due e.

But of the Monarchical Government special mention is made in the Writings of the Prophets, and Apostles.

Kings shall be thy nursing-Fathers, and Queens shall be thy Nurses, saith Esay f.

The Apostle Peter g calleth the King the superior (or him, that hath the chief power) as our King James hath in his Dominions.

All Churches Protestant, and Reformed, subscribe unto this Doctrine h, as both Apostolical, and Orthodoxal.

*The Errors, and Adversaries unto this Truth.*

These Churches with us, and we with them, utterly condemn the Opinions

Of the Dreamers, whereof the Apostle speaketh, which despise Government, and speak evil of them, which are in authority a.

Of the Manichees b, Fratricellians c, Flagelliferes d, Anabaptists e, and Family of Love f, all which rail upon, and con-

a Rom. 13. 1.

b Tit. 3. 1.

c 1 Pet. 2. 13.

d 1 Tim. 2. 1.

e Rom. 13. 7.

f Esa. 49. 23.

g 1 Pet. 2. 13.

h Conf. Helv.

1. art. 26. & 2.

c. 30. Basil. art.

7. Bohem. c. 16.

and in the

Council. Belg.

art. 36.

Aug. art. 16.

17. Sax. art. 23.

Suev. in Petor.

a Jude, vers. 8.

b D. August.

contra Faust.

l. 22. c. 74.

c W. Thomas

Descr. of Italy,

p. 59.

d Prateol. Hæ-

res. de Flagel.

e Alth. Conc.

lo. pug. lo. 191.

f H. N. calleth

a King The

scum of igno-

rance, Spir.

land. c. 6.

sect. 5.

demerit *Monstruosa*.

Of them, who allow not of the Government by Women, but utterly detest the same: such were they in Italy, which said,

g W. Thomas

Defect. of Italy,

p. 129. a.

h Lud. Vives

De Instit. fam.

Chr. lib.

i Nec solum na-

tura jura con-

velluntur, sed

etiam omnium

gentium, que

annuam pe-

minas regnare

permiserunt,

&c.

Bodin. Meth.

Hist. c. 6. p. 157

k Against the

Regim. of Wo-

men, Blas.

Præf.

l Ibid.

m Martin

Mar-Prelate,

Epist. of Dr.

Bridges.

*Interitus mundi est à muliere regi* g. Again, speaking unto Women; *Abundè magna exoritur vobis sit domus, publicum neque nostris, neque vos noscat* h: such in France, who think how the Laws of God, and Nature is violated, where a Woman is suffered to reign, and govern; such in Scotland, or Scottish men rather from Geneva, which wrote, that

*A Woman's Government is a monstrous Empire, most detestable, and damnable* k.

Again, I am assured, that God hath revealed to some in this age, that it is more, then a Monster in Nature, that a Woman shall reign, and have Empire above Man, &c. l.

And like differing from these men are they in England, which termed *The Harbrough for faithfull Subjects*, A carnal, and unlearned Book, smelling altogether of Earth, without *Rhism*, and without Reason, for defending the Regiment of Women over Men (when it falleth unto them by inheritance to govern) to be lawful, and good m. He, which so censureth the said Harbrough, was the *Mar-Prelate* n, and this his Censure declareth, that he was the *Mar-Prince*, as well as the *Mar-Prelate*.

## PROPOSITION II.

*The Kings Majesty hath the chief Government of all Estates, Ecclesiastical, and Civil, in all Causes, within His Dominions.*

### The proof from Gods Word.

We ascribe that unto our King by this Assertion, which is given to every King, or Queen in their own Dominion by the Word of God. For

They



the Expurgators. Priests are not by Gods Law subject unto Princes d.

d Index Expurg. p. 26.

c Telf. Rhem.

An. Rom. 13. 1.

f T. C. Rep. p.

344.

g Eccl. Disp.

p. 185.

h That, which

our Savior cal-

leth Presbyte-

rian, and so it

doth Euseb.

Lear. Dis. p. 89.

i Beza, De

Presb. p. 124.

k There ought

to be in every

Church a Con-

sistory, or Ge-

gnitory of El-

ders, or Go-

vernors; Lear.

Dis. p. 84.

Every Congre-

gation ought to

have Elders,

and an Elders-

hip. Demonst.

Dis. c. 12. p. 55

c. 14. p. 69.

In stead of Chancellors, Arch-Deacons, Officials, Commissaries, Proctors, Summoners, Churchwardens, and such like, you 6. Parliament-men should be placed in every Congregation a lawful, and godly signory. 1 Admon. to the Parliam.

I would, that every little Parish should have seven such (Elders) at the least, and every mean Church thirteen, and every great Church twenty three. Hunt. of the Fox, &c. Ec. 2. 3.

l Snecan. De Dis. p. 456.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

Annex. 1. 2. 3.

"No man is to be subject unto his Temporal Prince, and su-

perior, in matters of Religion, or regiment of his Soul, but in

such things onely, as concern the publick Peace, and Poli-

cie. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

False also is it, which the Puritanes do hold; namely,

that Princes must be servants unto the Church; be subject unto

the Church, submit their Scepters unto the Church, and throw

down their Crowns before the Church.

Magistrates, as well as other men, must submit themselves,

and be obedient to the just, and lawful Authority of the

Church; that is, of the Presbytery.

Quia tandem Reges, & Principes, who can exempt even Kings,

and Princes, from this non humana, sed divina Dominatione,

not humane, but divine Domination (meaning of the Presbytery)

saith Beza i: which Presbytery they would have to be in every

Parish.

Quotquot Ecclesie Christi, as many as be Members of Christ,

and of the Church; they must subject themselves to the Con-

stitutional Discipline. Now hic est imperium Episcoporum aut Imperator;

Neither Bishop, or Emperor is excepted here. Nulla hic exceptio,

aut exceptio est personarum; Here is no acception, or exception

of Persons!

PROPOSITION II.

His Highness may not execute the Ecclesiastical Duties of

Preaching, and ministring the Sacraments, and yet is to prescribe

Laws, and Directions unto all Estates, both Ecclesiastical, and

Temporal.

The

The proof from Gods Word.

King Hezechiah said unto the Priests, and Levites of his time, My Sons, be not deceived. For the Lord hath chosen you to stand before him, and to serve him, and to be his Ministers, and to burn Incense a.

So do we say, The Lord hath appointed a company, and calling of Men to teach the People, to expound the Scriptures, to celebrate the Sacraments, to handle the Keys of the celestial Kingdom: in somuch as he whosoever, that shall presume to do f these things, not called thereunto, and that lawfully b, though he be a King, or Prince, he may fear that punishment, which fell upon Uzziah c.

Notwithstanding, all Kings, Queens, and Princes in their places, may, yea, and must, as occasion serveth, with King Solomon, build an house for the Lord d, and set the Courses of Priests to their officee; with King Hezechiah break the Images, cut down the Groves, take away the High-places f, appoint the Courses of the Priests, and Levites, and enjoyn all the People to minister sustentance unto the Priests g; with King Josiah put down, and burn the Horsers of the Sun h, break down the houses of the Sodomites i, purge Judah, and Jerusalem from the High-places, Groves, carved and molten Images k, appoint the Priests to their charges l, and compel all, that are found in Israel, to serve the Lord their God m; and with the King of Niniveh proclaim a Fast, and command every man to turn from his evil way, &c.

Of the same judgment be other Churches o:

The Errors, and Adversaries unto this Truth, which have brought many out of the way are, and offend greatly do first the Papists; who publish, that

The care of Religion pertaineth not unto Kings. Religionis curam semper pertinuisse ad Reges; Dele; say the Expurgators, & Index Ex-

Blot it out a

E c 3.

Queens

a 2 Chr. 29. 11.

b See afore Art.

c 2 Chr. 26. 19.

d 2 Chr. 2. 1.

e 2 Chr. 8. 14.

f 2 Chr. 31. 1.

g Thus did

Hezechiah

throughout all

Judah, and did

well, and up-

rightly, and

truly before the

Lord his God;

2 Chr. 31. 20.

h 2 Kin. 23. 11.

i Ibid. 7.

k 2 Chr. 3. 34.

l Ibid. 3. 15. 2.

m Ibid. 33. 14.

n Jonas 3. 7.

o Conf. Helv.

1. ar. 26. & 2.

c. 30. Basilian.

7. Bohem. c. 16.

Gal. art. 39.

Belg. art. 35.

Sax. art. 23.

Wittem. c. 39.

*Queens* may not have, or give voice, either *deliberative*, or *definitive* in *Councils*, and *Publick Assemblies*, concerning matters of *Religion*, nor make *Ecclesiastical Laws* concerning *Religion*; nor give any man right to *rule*, *preach*, or *execute* any *spiritual Function*, as *under* them, and by their *Authority* b.

b Test. Rhem.

Annot.

In matters of *Religion*, and of their *spiritual Charge*, neither *Heathen*, nor *Christian Kings* ought to direct *Clergy-men*, but rather to take direction from them c.

c Col. 1. 14. 33.

The *Emperor* of the whole *World*, if he take upon him to prescribe *Laws* of *Religion* to the *Bishops*, and *Priests*, &c. he shall be *damned* assuredly, except he repent d.

d Answ. to the

Execut. of Just.

d. 3. p. 56.

e Test. Rhem.

Annot. Heb.

1. 3. 17.

f Carranz.

Sum. Conc. p.

365.

g Bulling. cont.

Anabap. indi.

h T. C. A. Rep.

p. 163.

i h. Admon. to

the Parliam.

j T. C. A. Rep.

p. 133.

k Ident. a Rep.

2. par. p. 4.

l Lear. Dis.

p. 10.

m Fruc. Ser. on

Rom. 12. p. 33.

71.

n Bar. Refut.

p. 169.

o Conspir. for

pretend. Rep.

p. 34.

Next, the *Anabaptists*, who, being private men, and no *Princes*, will take upon them the *ordering*, and *reformation* of the *Church*, as did the *Adoneterians*, e, and *Munster f*, in *Germany*.

And thirdly, the *Disciplinarian Partians*, whose *Doctrine* is, that

1. The making of *Ecclesiastical Constitutions*, and *Ceremonies*, belongeth unto the *Ministers* of the *Church*, and *Ecclesiastical Governors* g, unto the *Elders*, who are to *consult*, *admonish*, *correct*, and *order* all things pertaining to the *Congregation h*.

2. *Civil Magistrates* have no power to ordain *Ceremonies* pertaining to the *Church*; but are to ordain *civil Discipline* only k: as being no *Church-officers* at all.

3. The *Ecclesiastical Officers* be *Doctors*, *Parsons*, *Elders*, and *Deacons*, the onely *Officers* instituted of *God l*, or, at the most, *Pastors*, *Doctors*, *Elders*, *Deacons*, and *widows*. These are all, no more, nor fewer; and are onely sufficient; and we are to content our selves with these, and rest in them, saith the *Preacher m*. In which number unless the *King* be included, he cannot possibly have any thing to do in *Church-Affairs*, in these mens *Opinions*.

Without the *Prince*, the *People* may *reform* the *Church*, and must not tarry for the *Magistrate*: so thought *Barrow n*, *Greenwood*, and *Wiggington o*. Hence *Hacket's*, *Coppleger's*,



ger's, and Archbishop's Insurrection at London, 1591.

Without the Prince also, the Lords, and Burgeses of the Parliament have power of themselves to reform the abuses, and take away the corruptions of the Church. Hence their manifold Petitions, Supplications, Politick Assertions exhibited unto the Parliament from time to time. In one of which their Supplications, saith one ( speaking unto the Parliament. )

*You must enjoyn every one, according to his place, to have an hand in this Work.*

*You must encourage, and countenance the Gentlemen, and People, that shall be found forward, &c.*

*And you ( of the Parliament ) must not suffer an uncircumcised Mouth, to bring a slander upon that land, &c. scil. upon their Discipline. This hath Penry p.*

p Penry, Supp.  
p. 60.

#### PROPOSITION IV.

*The King by His Authority is to restrain with the material Sword, and to punish Malefactors, whoseever they be.*

#### The Proof from Gods Word.

The Office of the Civil Magistrate is to restrain, and, if need be, to punish, according to the quality of their offences the disturbers of the quiet, and peace of the Commonwealth; and that, as occasion shall require, sometime by force of arms, if the enemies of his State be either foreign, or domestical, and they gathered together, be many, and mighty. To this end Kings, and Princes have both Men, Munition, Subsidies, and Tributes. So against the enemies of God, and good men, went of Israel, and Judah, the valiant Judges, and the noble, and puissant Princes.

And sometimes they execute their wholesome, and penal Statutes upon the Goods, Cattel, Lands, and Bodies of their disorderly, and rebellious Subjects.

For the King is a minister of God, to take vengeance on him.



that doeth evil. Therefore Princes are to be feared, not of them,

a Rom. 13. 3, 4. which do well, but of such, as do wickedly a.

b Conf. Helv.

1. art. 24, 26. &

2. c. 30. Basil.

ar. 7. Bohem. c.

19. Gal. art. 33.

Bel. ar. 36. Aug.

art. 16. Sax. art.

23.

a D. Aug. con-

tra Crescon.

Gra. l. 3. c. 51.

b Magd. Ecclef.

Hist. Cen. 6. c.

4. fol. 216.

c. Conf. Aug.

art. 17.

d H.N. 1. Exh-

c. 12. Sect. 39,

40.

Ramseis Con-

fel.

And this do the people of God acknowledge to be true b.

Adversaries unto this Truth.

Contrarily hereunto,

The Cresconians were of Opinion, that Magistrates were to punish no Malefactors a.

One Rubanus maintained, that Magistrates were not of Gods Ordinance for the good; but an Humane Institution for the hurt of men b.

Many have a fancy, that before the general Resurrection there shall be no Magistrates at all: because they dream, all the wicked shall be rooted out. Of this minde are the Anabaptists c, and the Family of Love d.

#### PROPOSITION V.

The Bishop of Rome hath not Jurisdiction in this Realm of England, nor other of the King's Dominions.

#### The Proof from Gods Word.

The Bishop of Rome, did he; according to the will of God, preach the Gospel, labor in the Lords Harvest, divide the Word of God aright, minister the Sacraments instituted by Christ, and that sincerely; and shew by his life, and conversation the good fruits of a godly Bishop; doubtless he were worthy of double a; yea of triple honor.

a 1 Tim. 5. 17.

Yet will not the Word of God, were he never so holy, and religious, warrant him any jurisdiction out of his Diocese; especially not within this Realm; much less, when he doth perform no part of a Christian, but every part of an Anti-Christian Bishop, in corrupting the Doctrine of the Truth with Errors, and cursed Opinions; in polluting the Sacraments of

Christ

Christ by Superstitious Ceremonies; in persecuting the Church, and Saints, with Fire, and Sword; in making Merchandise of the Souls of men through Covetousness b; in playing the Lord over Gods heritage c; in sitting in the Temple of God, as God, d shewing himself, that he is God d; and in exalting himself against all, that is called God, or that is worshipped e.

b 2 Pet. 2. 3.  
c 1 Pet. 5. 3.  
d 2 Thel. 2. 4.  
e Ibid.

In respect of which fruits of Impieties, the said Bishop of Rome in the Holy Scripture is described to be very Anti-Christ, that wicked man, the man of sin, the Son of Perdition, and the Adversary of God f.

f Ibid.

He was openly proclaimed Anti-Christ by a Council in France in the Reign of Hugh Capet. He is termed by the truly, and godly-learned, The Basilisk of the Church g, neither the Head, nor the Tail of the Church h.

g Luther, præf. Epist. L. Haf.  
h Hemming, in s. c. Jac. epist.

His Jurisdiction hath been, and is justly renounced, and banished out of England, by many Kings, and Parliaments, as by King Edward the First, Third, and Sixth; by King Richard the Second, by King Henry the Fourth, Sixth, Eighth; and by Queen Elizabeth; and by our most Noble King James.

His pride, and intolerable Supremacy over all Christian people is renounced, and condemned as well by the mouths, as writings of all the purer Churches i; and that deservedly.

i Confess. Helv. 1. ar. 18. & 2. c. 17, 18. Boh. c. 8, 9. Belg. ar. 28, 32. Wittemb. ar. 31. August. de Abus. ar. 7.

### The Errors, and Adversaries unto this Truth.

But with the Papists, the Bishop of Rome, he is forsooth for Supremacy, Abel; for governing the Ark, Noah; for Patriarch-ship, Abraham; for Order, Melchisedech; for Dignity, Aaron; for Authority, Moses; for Justice, Samuel; for Zeal, Elias; for humility, David; for Power, Peter; for his Unction, Christ a: the general Pastor, the common Father of all Christians, the high Pastor of Gods universal Church, the Prince of Gods people b; for Title, God, even the Lord God the Pope c; for Power, God; For

a Majoran. Clyp. Milit. Eccl. 1. 3. c. 35. b Answ. to the Execut. of Just. Panorm. De trans. Præl. cap. Quanto. d Cerc. l. 1. c. 2. e Distinct. 40. c. 5. Papa.

By him, Kings reign d, he may judge all men; but must of none be judged e, he can do what him list, as well as God, except

g Test. Rhem.

Annot. marg.

p. 180.

h Bonif. 8. De obey b.

Major. &

Obed. in Ex-

travag.

i Bristow, Mo-own People, and Dominions i

tive 40.

His Jurisdiction is universal, even over the whole world g. Him, upon pain of eternal damnation, all Christians are to

And by his sovereign Authority both all Papists in England were discharged from their obedience, and subjection unto Queen Elizabeth, and the same Queen disabled to govern her

## PROPOSITION VI.

*By the Laws of this Realm, Christian men, for heinous, and grievous offences, may be put to death.*

### The Proof from Gods Word.

As the Natures of men be divers; and some sins in some Countries more abound, then in others: so are the Punishments to be imposed upon Malefactors, according to the quantity, and quality of their Offences; and any Countrey, and Kingdom may punish Offenders, even with death, if the Laws thereof, and their Offence do require it. For

a Mat. 26. 9a. All, that take the Sword, shall perish with the Sword a.

Governors. be sent of the King, for the punishment of evil

b 1 Pet. 2. 14. doers b.

A wise King scattereth the wicked, and causeth the wheel to

c Prov. 20. 26. turn over them c.

The Magistrate beareth not the Sword for nought, and is the Minister of God to take vengeance on them, that do

d Rom. 13. 4. evil d.

Which punishments testify to the world, that

God is just, which will have some sins more severely punished, then others; and the Magistrates to cut off dangerous, and ungodly Members.

God is merciful, and hath care both of his servants, and of humane society.

God.

God is *all wise*, and *holy*, is that he will have it known, who are *just*, who *wicked*, who *holy*, and who *prophane*; by *cherishing*, and *preserving* of the one, and by *punishing*, and *rooting out* of the other.

Our *godly*, and *Christian Brethren* in other *Countries* approve this *Doctrine*.

e Conf. Helv.  
1. ar. 24. 26. &  
2. c. 30. Basil.  
art. 7. Bohem.  
c. 16. Gal. ar.  
39. Belg. art.  
36. Aug. ar. 46.  
Sax. ar. 23.

*The Adversaries unto this Truth.*

The *Adversaries* of this *Doctrine* be *divers*. For

Some are of *Opinion*, that no man for any offence should be put to death. Such in old time were the *Manichæans*, and the *Donarists* a; and such in our days be the *Anabaptists* b.

d D. August.  
in Johan. 11.

And some do think, that howsoever, for their offences against the *second Table*, *Malefactors* may be put to death: yet for *Heretical*, and *erroneous Opinions* in points of Religion, none are so to suffer. Of this minde are the *Fanaticists*, For

b Conf. Helv.  
2. cap. 30.

They hold, that no man should be put to death for his *Opinions* c.

c Display.

They blame Mr. *Cranmer*, and *Ridley*, for burning *Joan of Kent*, for an *Heretic* d.

d Ibid.

It is not *Christian-like*, that one man should persecute another for any cause touching *Conscience* e.

e Fam. 3 Letter  
unto M. Re.

Is not that punishment sufficient (say they) which God hath ordained, but that one *Christian* must vex, torment, belyle, and persecute another f?

f Ibid.

PROPOSITION VII.

It is lawful for *Christian men*, at the *Commandment* of the *Magistrates*, to wear *Weapons*, and serve in *Wars*.

The Proof from Gods Word.

There is (saith King Solomon a) a time of War, and a time of Eccles. 3. 8.

FF 2

Peace:

Peace: and Princes are by War, and Weapons, to repress the power of Enemies, whether foreign, or intestine. For they are in authority placed for the defence of quiet, and harmless Subjects; as also to remove the violence of oppressors, and enemies, whatsoever they be. For these causes have they Horses prepared for the Batel b, Tributes paid them as well for Christians c, as others; and Subjects to serve them in their Wars, of what nature soever.

d Aq. 10.

e Luk. 3. 14.

f Conf. Helv.

g c. 30. Bohem.

c. 16. Sax. art.

23.

Cornelius, being a Christian d, was not forbidden to play the Centurion, or bidden to forsake his Profession: nor the Soldiers, that came unto Johns Baptism willed to leave the Wars, but to offer no violence unto any man. This Truth is granted by the Church.

### The Adversaries unto this Truth.

Many are against this Assertion, whereof some doubt of the Truth thereof, as Ludovicus Vives a.

a Arma Christi-

anum virum

tractare nescio

an fas sit. Lud.

Vives, Institut.

Form. Chr. l. 1.

b D. Aug. con.

tra Manich. 1.

22. c. 74.

c Lactan. De

vero cultu, d.

20.

d Conf. Helv.

2. c. 30.

e Display, H. 5.

g. b.

f H. N. Spir.

Lan. c. 37. lect.

2.

g Ibid. Pra.

lect. 31.

h Ibid. c. 4.

lect. 9.

i Ibid. c. 4.

Others deny it altogether, as untrue. So did, in antient time, the Manichees, whose Doctrine was, that No man might go to War b.

Lactantius thought it altogether unlawful for a good man, or a Christian, either to go to War, or to bring any man to a violent death, though by Law he were adjudged to die c.

In these days the Anabaptists think it to be a thing most execrable for Christians to take Weapons to go to War d.

The Family of Love also do so condemn all Wars, as the time was when they would not bear, or wear a Weapon e: and they write first of themselves how all their nature is Love, and Peace f, and that they are people peaceable g; but all other men in the world besides, they do wage War, kill, and destroy: for which ends they have divers sorts of Swords, Halberds, Spears, Bows, and Arrows, Guns, Pellets, and Gun-powder, Armour, Harness, and Gorgets h, none of which the Familists do use, or allow of.

There is (saith King Solomon)

Peace

11

ART.

## ARTICLE XXX VIII.

Of *Christian* mens Goods, which are not common.

*The Riches, and Goods of Christians* 1 *are not common, as touching the Right, Title, and Possession of the same; as certain Anabaptists do falsely boast. Notwithstanding,* 2 *every man ought of such things, as he possesseth, liberally to give Alms to the poor according to his ability.*

## The Propositions.

1. The Riches, and Goods of *Christians*, as touching the Right, Title, and Possession of the same, are not common.

2. Every man is to give liberal Alms to the poor, of that, which he possesseth, according to his ability,

## PROPOSITION I.

*The Riches, and Goods of Christians, as touching the Title, and Possession of the same, are not common.*

## The Proof from Gods Word.

**A**gainst *community* of Goods, and Riches, be all those places (which are infinite) of the Holy Scripture, that either condemn the unlawful getting, keeping, or desiring of Riches, once named a- which by Covetousness a, Thievery b, Extortion c, and the like wicked means many do attain; or do commend Liberality d, Frugality e, free, and friendly Lending f, honest Labor g, and lawful Vocations to live, and thrive by h. All which do shew, that *Christians* are to have Goods of their own, and that you suffer as a Riches ought not to be common.

a If any one, that is called a Brother, be a Fornicator, or Covetous, &c. with such one eat not.  
Covetousness, let it not be among you, as it becometh Saints; Eph. 5.  
b Let none of you suffer as a Thief, &c.

Of 1 Pet. 4. 15.



c With a Brother, that is an Extortioner, eat not; 1 Cor. 5. 11. Neither Thieves, nor Covetous Persons, nor Extortioners shall inherit the Kingdom of God; 1 Cor. 6. 10.

d It is a blessed thing to give, rather then to receive; Act. 20. 35. Tea, and that thing ye do unto all the Brethren throughout all Macedonia; 1 Thes. 4. 10. If a Brother, or a Sister be naked, and destitute of daily food; &c. notwithstanding ye give them not these things, which are needful to the body, what helpeth it? Jam. 2. 15, 16.

e If there be any, that provideth not for his own, and namely for them of his household, he denieth the Faith, and is worse then an Infidel; 1 Tim. 5. 8. f From him, that would borrow of thee, turn not away; Mat. 5. 42. And lend, looking for nothing again; Luk. 6. 35. g Let him, that stole, steal no more, but rather let him labor, &c. that he may have to give unto him, that needeth; Eph. 4. 28. We warned you, that if there were any, which would not work, that he should not eat; 2 Thess. 3. 8.

h Ye know, that these hands have ministered unto my necessities, and to them, that were with me; Act. 20. 34. We labored day, and night, because we would not be chargeable unto any of you; 1 Thess. 2. 9. We took not Bread of any man for nought; 1 Thess. 3. 8.

Of this Judgement be the Reformed Churches i.

i Confess. Helv. 3. c. 29. Gal. ar. 40. Belg. ar. 36. Aug. ar. 16. Wittemb. c. 21.

### The Adversaries unto this Truth.

a Heyden, Def. Of another minde were the *Essais* a, the *Manichees* b, the *Pelagians* c, the *Apostolicks* d, and *Fratricellians* e, and are the *Anabaptists* f, and *Family of Love* g.

Among the *Familists* (saith *H. N.*) none claimeth any thing proper to himself for to possess the same to any *owedness*, or *privateness*. For no man, &c. can desire to appropriate, or challenge any thing to himself, either yet to make any private use to himself from the restward; but what is there is free, and is also left free in his upright form h.

De Romanz.

Critic. praxi. p.

39. ex Epiph.

e W. Th. Desc.

of Italy, p. 59.

f Sleidan.

Com. 1. 6.

g Disp. H. 3. b.

h H. N. Spir.

land. c. 35. Jett.

34.

### PROPOSITION II.

Every man is to give liberal Alms to the poor of that, which he possesseth, according to his ability.

### The Proof from Gods Word.

Unto *Liberality* towards the poor, according to our ability, we are in the Holy Scriptures provoked,

1. By



1. By the *Commandments* from God, by his *Servants* the *Prophets* a, by his *Son* our *Savior* b, and by his *Apostles* c.

a Deut. 15. 11.

Prov. 5. 15, 16.

Eccl. 11. 1, 2.

2. By *sweet Promises* of ample *Blessings* d.

b Mat. 5. 42,

Eccl. 5. 2, 3. &c.

3. By *Threatnings* of *Punishments* to the *covetous*, and *stony-hearted* e.

Luk. 6. 30, &c.

c Rom. 12. 13.

4. By the *Examples* of the *best men*, viz. the *Apostles*, and *Primitive Church* f.

1 Cor. 16. 2.

d Eccl. 11. 1.

So the *Churches* g.

The liberal per-

son shall have plenty: and he, that watereth, shall also have rain; Prov. 11. 24. He, that stoppeth his ear at the crying of the poor, he shall cry, and not be heard; Prov. 21. 13.

He, that giveth unto the poor, shall not lack; but he, that hideth his eyes, shall have many curses; Prov. 28. 27. f A&T. 28. 9, 10. Rom. 15. 25. 1 Cor. 8. 1, 2, 3, &c. 2 Cor. 9. 2, &c. g Conf. Helv. 2. c. 2, 3, 28, 29. Sax. ar. 21. Wittemb. c. 18.

*The Adversaries unto this Truth.*

Of strange minds therefore, and impious are,

First, the *Anabaptists*, which would have no man either to give, or receive. For all things, in their Opinion, should be common (as afore also hath been said,) and none among them be either poor to receive, or wealthy to minister any *Alms* a.

a Bale, Myst. of

Iniqu. p. 53.

Secondly, the *Hypocritical Sectaries*, who are bountiful only to those, which side with them. Such were first the *Publicans* b Mat. 5. 46, 47. in our *Savior* his days b, and after them the *Manichees*, who would minister neither *Bread*, nor *Water* unto any hungry, and pining beggar, unless he were a *Manichean* c.

c Homini mendico esurienti,

nisi Manichæus sit, panem, aut

aquam non porrigunt Manichæi. D. Aug.

De mor. Manich. l. 2.

And such are the *Family of Love*; who say, they are not bound to give *Alms*, but to their own *Self*: and, if they do, they give the same to the *Devil* d.

d Displ. H. 7. b.

ARTICLE.

## ARTICLE XXXIX.

Of a *Christian* man's Oath.

*As we confess, that 1 vain, and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: so we judge, that 2 Christian Religion doth not prohibit, but that a man may swear, when the Magistrate requireth, in a cause of Faith, and Charity; so it be done according to the Prophets teaching, in Justice, Judgement, and Truth.*

*The Propositions.*

1. We may not swear vainly, and rashly.
2. A lawful Oath may be given, and taken; according to the Word of God in Justice, Judgement, and Truth.

## PROPOSITION I.

*We may not swear vainly, and rashly.*

The Proof from Gods Word.

**T**He better to avoid *vain, and rash Oaths, and Swearing*: it is good to have in remembrance that, which is said by our Savior Christ, and his Apostle James.

Our Savior saith, Swear not at all, neither by Heaven, for it is the Throne of God; nor by the Earth, for it is his Footstool; nor by Jerusalem, for it is the City of the great King; nor by thine Head, because thou canst not make one Hair white, or black;

4 Mat. 5. 34. but let your communication be, Yea, Yea, Nay, Nay a.

So the Apostle St. James; Before all things, my Brethren (saith he)

he) Swear not, either by the Heaven, or by the Earth, or by any other Oath; but let your Yea be Yea, and your Nay Nay, lest ye fall into condemnation b.

All Churches do, and some in their publick Writings condemn vain, rash, and idle Oaths c.

b Jam. 5. 12.  
c Conf. Helv.  
2. c. 5. Basil.  
35. 11.

*Adversaries unto this Truth.*

This declareth many sorts of men to be very impious, as The Wantons, which for their pleasure, and the covetous Worldlings, who for gain, and profit, blush not to take the Name of God in vain, by idle, rash, and usual Oaths. Next the Basilidians a, Helchisaites b, Priscillianites c, and Family of Love d, who for ease, and to avoid trouble, and persecution, dread not to swear, and forswear themselves.

a Philast.  
b Euseb. ex  
Ovid. l. 8. c. 38.  
c Bulling. contra Anabap. l. 2. c. 4.  
d Rami. Conf. e Pet. de Soto Meth. Conf. p. 40 a.

Thirdly, the Papists; whose common guise is to swear either by Saints, or Idols, or by God, and Creatures together e.

Fourthly, the Puritans, who use to swear, though not by God, &c. yet as wickedly, using horrible Imprecations, as I renounce God, God damn me, or, as Hackets maner was, God condemn me f.

f Conspir. for pretend. Reform. p. 5. g Unfold of Bannist. Error.

Lastly, the Bannisterians, who deem it Hypocrisie for one Christian to reprove another for common, and rash Swearing, which are but Trifles in their Opinions g.

PROPOSITION II.

A lawful Oath may be given, and taken, according to the Word of God, in Justice, Judgement, and Truth.

The Proof from Gods Word.

The Truth of this Doctrine appeareth plentifully in the Holy Scriptures. For in the same there be both Commandments, that we must, and may, and forms prescribed, how we shall swear.

For the first: Thou shalt fear the Lord thy God, and serve him; and shalt swear by his Name, saith Moses a. Again, Thou shalt swear, The Lord liveth, and thou shalt cleave unto him, and shalt swear by his Name b.

a Deu. 6. 12. b Ib. 10. 20.

Gg

And

And touching the other, swear may we not either by *Baal* *Jerem. 12. 16.* *alc*; or by *strange Gods d*; or by the *Lord*, and by *Malcham* *Josh. 27. 7.* (that is by *Idols e*;) or by any *Creatures f*.

But our *Oaths* must be made in the *Name of the Lord g*, as, *Mat. 5. 34.* *The Lord liveth h*; and all is to be done in *Truth, Judgment, and* *Deut. 6. 13.* *Righteousness i*, and when the *Magistrate* calleth us thereunto *k*, *Jer. 12. 16.* *All Churches* join with us in this Assertion, and some testifie *Jer. 4. 2.* the same in their publick *Writings l*. *Exod. 22. 8.* *Kin. 8. 31.*

*The Errors, and Adversaries unto this Truth.*

Many be the *Adversaries*, one way, or other, crossing this *Conf. Helv.* *1. ar. 16. & 1. c.* *30. Gal. ar. 40.* *Basil. ar. 11. sect* *1. Aug. ar. 16.* *Truth. For,*

1. Some condemn all *Swearing*, as did the *Essenes*, who deem *1. ar. 16. & 1. c.* *30. Gal. ar. 40.* *Basil. ar. 11. sect* *1. Aug. ar. 16.* *all Swearing* as bad, as *forswearing a*; and do the *Anabaptists*, *1. ar. 16. & 1. c.* *30. Gal. ar. 40.* *Basil. ar. 11. sect* *1. Aug. ar. 16.* *which will not swear*, albeit thereby both the *Glory of God* may be much promoted, and the *Church of Christ*, or *Common-Weal* furthered *b*.

2. Others condemn some kind of *Oaths*, and will not *swear*, *Conf. Basil.* *ar. 11. sect. 1.* *Test. Rhem.* though urged by the *Magistrate*, but when themselves think *Test. Rhem.* good; so the *Papists*: No man (say they) ought to take an *Oath* to accuse a *Catholick* (a *Papist*) for his *Religion c*: and, Such, as by *Oaths* accuse *Catholicks* (that is, *Papists*) are damned *d*. *An. Act. 23. 12.*

So the *Puritans* oftentimes either will take no *Oath* at all, when it is ministred unto them by Authority, if it may turn to the molestation of their *Brethren e*, or if they *swear* (finding their testimony will be hurtful to their cause) they will not deliver their minds after they be sworn *f*. *Hook. of Eccl.* *Pol. Praef.* *f D. Sutcliffs* *answ. to Job* *Throc. p. 46. b.* *g Pol. of the* *Purk. Emp. c.* *24. p. 74.*

3. Others, having taken the *Oath*, do fouly abuse the same, as the *Knights of the Post*, like the *Turkish Seiti*, and *Chargi g*, who for a *Ducker* will take a thousand false *Oaths* afore the *Magistrate*; as also the *Jesuites*, who in *swearing* (which is little better then *forswearing* *Ido uti scientia*, that is, *cunning*, and *equivocations h*; as also do they, who conscionably, and religiously keep not their *Faith*; such are the forenamed *Papists*. For (say they) *An Oath* taken for the furtherance of false *Religion* (as they take the profession of all *Protestants* to be *i*) bindeth *bindeth*

bindeth not k. Again, Faith is not to be kept with Hereticks 1. k. Juramentum  
Which Assertion little differeth from the Opinion of some Pa-  
ricans, who teach, that Promise ( or Faith ) is not to be kept, religioem pra-  
when ( as perhaps by the not erecting of Presbyteries in every ligat. Bap. Fic-  
Paris ) Gods Honor, and Preaching of his Word is hindred m. kler. de Jure

Subjects be discharged from their Oath of Allegiance, and may Magist. p. 11.  
gather Forces against their liege Sovereign, if he enterprise any 1 Conc. Con-  
thing to the hurt of his Realm, or of the ( Romish ) Religion, stan.  
was a Determination of the Sorbonists in a certain Conventicle m Geneva An.  
of theirs at Paris n. And that Magistrates, by their Subjects, Mat. 2. 12.  
may be brought under to obedience of Laws, was a Conclusion One of them  
of certain Scottish Ministers in a private Conventicle of Edin- hath delivered,  
burgh o. that if the  
Prince do bin-  
der the build-

Seditiosi non sunt, qui resistunt Principibus, Politicum, aut ing of the  
Ecclesiasticum statum perturbantibus. Nam qui resistit Principi Church, the peo-  
iosus non est, sed seditionem tollit; saith a Frenchman p: yea ple may by force  
( saith an Englishman ) whose works by T. C. are highly ap- of Arms resist  
proved, and commended, Hunc tollant vel pacifice, vel cum him; Ans. to  
bello, qui ea potestate donati sunt, ut regni Ephori, vel omnium the Abstract.  
ordinum Conventus publicus q; Subjects may not respect their P. 94.  
Oaths made unto such Princes, which trouble the state of the n Mercur. Gal-  
Church, or Common-weal. lo-Belg. l. 2. p.  
89.

Finally, whatsoever Princes be ( good, or bad ) if they be o Buchan. Re-  
Women (say some) Oaths of Allegiance then are not to be kept. rum Scotie. l.  
Their words be these, 17. p. 202. b.  
p Euseb. Phi-  
ladelph. Dial. 2.

First, ( as well the States of the Kingdom, as the Common p. 57.  
People ) They ought to remove from Honor, and Authority that q Dud. Fen. S.  
Monster in nature: so call I Woman in the Habit of Man, yea Theol. 5. c. 13.  
a Woman against nature reigning above Man. Secondly, If any  
presume to defend that impiety, they ought not to fear, first to  
pronounce, and then after to execute against them (that is to say,  
against Women Governors) the sentence of Death. If any man be  
afraid to violate the Oath of Obedience, which they have made to  
such Monsters, let them be most assuredly perswaded, that as the  
beginning of their Oaths, proceeding from ignorance, was sin: so  
is the obstinate purpose to keep the same, nothing but plain Rebel-  
lion against God r.

r Against the  
regim. of Wo-  
men, 2. blas. p.

...of the word, and ...  
...at his ordination doth swear to obey his Diocesan in  
all lawful matters, certain Gentlemen of the *Parliament* Faction  
write thus unto the *Bishops of the Church of England*, and Print-  
ed the same, viz. *The Canon Law is utterly void within the*  
*Reichs*; and therefore your Oath of Canonical Obedience is of no  
force, and all your Canonical Admonitions not worth a rush.

D. Hilar. contra Constantium August.

*Non recipit mendacium veritas, nec patitur religio impietatem.*  
The Truth admits no Lye; neither can Religion abide Im-  
piety.

1 Tim. 1. 17.

Unto the King Everlasting, Immortal, Invisible, unto  
God, only wise be Honor, and Glory for  
ever, and ever, Amen.

FINIS.

